THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVIII.

The answer of our catechism next in order is the following—"The fall brought mankind into an estate of sin and misery."

The chief design of this answer is, to make the distribution of a subject, afterwards to be discussed. To say much upon it therefore, would only be to anticipate what is contained in the two subsequent answers. I shall merely request you to observe the nature and manner of the statement, made in this answer, which are—that the sin and misery brought upon mankind by the fall, are called an *estate*, that is, a permanent and invariable condition of existence, in which both sin and misery must be found by all the human race; and that sin is placed *before* misery, intimating that sin is the cause of misery, and misery the never failing consequence of sin.

These general truths are developed and illustrated in the two following answers, the first of which is thus expressed—"The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it."

Original sin has been usually distinguished, or divided, by divines, into original sin *imputed*, and original sin *inherent*. Original sin imputed, is the guilt of Adam's first sin, considered as belonging to each individual of his posterity, and subjecting such individual to punishment or suffering, on that account. This point, with the objections to it, were treated at some length in the last lecture; and it is not my purpose to resume the subject at present.

Original sin *inherent*, is what is called, in the answer before us,—"the want of original righteousness, and the corruption of our whole nature." "The want of original righteousness" says Fisher, "is the want of that rectitude and purity of nature which Adam had in his first creation; consisting in a perfect conformity of all the powers and faculties of his soul to the holy nature of God, and to the law that was written on his heart. And that all mankind are destitute of this original righteousness, appears from the express testimony of God, that among all Adam's race "there is none righteous, no not one;" and that "by the deeds of the law shall no flesh be justified in his sight." It follows, upon this want of original righteousness, that all mankind are as it were, naked before God; and

that their fig-leaf coverings will stand them in no stead, before his omniscient eye, nor answer the demands of his holy law."

But original sin consists not in mere privation, or in a *want* of original righteousness. It consists, also, in "the corruption of our whole nature;" in the universal depravation both of soul and body—in all the faculties of the one, and in all the members of the other. Let us trace for a moment the current of this corruption, through the faculties of the soul; not entering into much reasoning on the subject, but confirming what shall be said by plain declarations from the word of God.

Observe then, that the *understanding* of man, in his natural depraved state, is darkened and blinded; so that while this moral obscurity continues, he cannot know and receive the things of the Spirit of God.—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned—Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart."

The will of the natural man is depraved by sin. It is averse to the chief good; it is biassed toward evil; it acts with hostility and rebellion against God. "Ye will not come unto me that ye might have life," said our Saviour—"The carnal mind," says St. Paul, "is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God."

The affections of man, in his natural state are disordered, perverted and misplaced. They are set on trifling vanities and sinful pleasures; they attach themselves to ten thousand improper and forbidden objects; while they utterly refuse to be placed on God, as the supreme good. Their language constantly is—"Who shall show us any good?" that is, any earthly good. And they constantly lead every unsanctified child of Adam to "worship and serve the creature more than the Creator, who is God over all, blessed forever."

The memory of man partakes of the effects of his depravity. It is prone to retain what is vain and unprofitable, and to drop its hold on what is spiritual and truly advantageous. Hence the complaint of Moses; "Of the Rock that begat thee, thou art unmindful, and hast forgotten God that formed thee." This, indeed, was the frequent charge brought against the Israelites, notwithstanding the series of miracles that they almost constantly witnessed.—"They forgot the God of their salvation." But the charge is not confined to them. We find it mentioned as a general characteristick of the wicked—that they "forget God;"—that "God is not in all their thoughts;" and experience abundantly confirms this truth.

The conscience of man is affected by his depravity. Sometimes it is violated, till it becomes seared "as with a hot iron." But when this is not the case, it too often performs its office imperfectly; not reproving and condemning when it ought, especially for secret sins. Sometimes it is so perverted that, in the language of Scripture, it "calls evil good, and good evil; puts light for darkness, and darkness for light."

In regard *to the body*, it was, you may remember, shown in the last lecture, that it is the body which is the instrument of corrupting the soul;—that in Scripture "the flesh" is represented as the seat and source of sin. It is in consequence of sin, that our bodies have become mortal—they are polluted and defiled in all their members.

Hence the apostolick caution—"Neither yield ye your members as instruments of unrighteousness unto sin."

Thus you perceive that the corruption of our *whole nature* is most apparent; that it is impotent, and even hostile, to whatever is holy or spiritually good; and strongly inclined, or biassed, to what is evil. Of unrenewed man, it has been as true in every age of the world as it was before the flood, "that every imagination of the thoughts of his heart is only evil continually." But in opposition to the statement you have now heard—to the doctrine of our catechism, and to what I think has been clearly shown to be the doctrine of Scripture—there are those who contend that the tendency of our nature is to *good*, rather than to evil. In a conversation I once had with an individual of some shrewdness, who cherished this sentiment—the sentiment that children, from the first, incline to good rather than to evil—I requested him to state, on what ground he supposed that he could support his opinion. He affirmed that this opinion was, with him, the result of personal observation on his own children; who he did not suppose had a better nature than others. He said, that by instructing them carefully in their duty, by warning them constantly of the dangers to which they were exposed, and by admonishing them faithfully and tenderly, as soon as he perceived them going wrong, and by restraining them, while they were unable to judge for themselves; he had not failed to render them all, examples of correct behaviour and amiable deportment. He said nothing about genuine piety in his children; and I fear knew nothing about it in his own experience. I replied to him thus—By your own showing, it required your vigorous and uninterrupted efforts, to preserve, or to recal, your children from wrong courses: but on the supposition that the tendencies of their nature were to virtue, rather than to vice, they should have gone right without any of these efforts; nay, they should have gone right, or of themselves speedily returned to what was right, even in opposition to endeavours to mislead them. The man concerned, professed to be convinced of his error at once; and said he would not argue in opposition to the convictions of his own mind.

But alas! how often is it seen, that all the good instructions, all the seasonable advice and admonition, and all the influence of the best example, are wholly ineffectual, to form children even to an *external* regard to the laws of virtue, order and sobriety?—In opposition to all, how frequently do they become examples of flagitious vice? And even in those instances in which, by the Divine blessing on a good education and example, operating on a happy natural temperament, the young are formed to a fair and amiable *exterior*, how often is it evident, that they have still no *inward relish* for, but an utter distaste and dislike of, all *serious piety*, of all holy exercises? It is then as evident from experience and observation as it is from Scripture, that the tendencies of our nature are not to good, but uniformly and prevalently to evil. Indeed, I am of the opinion, that in this, as in almost every other instance, an accurate observation on the state of the world, will be found one of the best commentaries on the word of God.

Whence, but from the natural and invariable corruption of the human mind, has proceeded that awful preponderance of moral evil, with which the world has, at all times, been filled? The tendencies of nature, however obstructed by incidental causes, will at last prevail. If these tendencies, in the human mind, had been natu-

rally and preponderantly in favour of virtue, there would have been, at least some period, in which mankind would have been generally or prevalently virtuous, pious and holy. We do, indeed, look for such a period; but we look for it from the effusion of the Holy Spirit, to transform the minds of men, and not from their amelioration by any other cause. But such a period has never yet been witnessed. On the contrary, what is the history of the human kind? It is little else than the history of crime and guilt—of war, of fraud, of tyranny, of violence, of treachery, of oppression, of the means which one man, or set of men, have used, to exalt themselves, by depressing, overreaching, or destroying their competitors. Nay, what are almost all the laws of society? Are they any thing but *guards* against the vices of men, which, but for these guards, would destroy society itself? Yes: every gaol, and every gibbet, and every law, is a monument, or a record, of the prevalent wickedness of man. Those codes of laws by which legislators and sages have immortalized themselves, serve to show how difficult it has been, in every age, to guard effectually against the overwhelming torrent of human depravity.

I shall dismiss this topick, with a few remarks on the proper import of the phrase *total depravity;* because it is one that you often hear in religious discourse, and because it seems to be frequently misunderstood. It may be useful, I think, to state the import of this phrase, both positively and negatively. You will observe then, that by *total depravity,* we mean that *all* the human powers are depraved by sin, and that *every individual* of the human race, in his natural state, is destitute *of all holiness:* but we do not mean that all men are sinful *in the same degree;* much less, that every man is *as bad as he can be.* There are many degrees of active malignity, and some unsanctified men are infinitely worse than others; if not naturally, yet as soon almost as comparisons can be formed. When, therefore, you hear the expression *total depravity,* used in the preaching of the gospel, or meet with it in the writings of the divines of our church, you are to understand by it—1. That all the powers of man, without exception, have been reached by this depravity; and in regard to moral subjects, are affected by it. 2. That this depravity has totally deprived man of that inward holy disposition, which is essentially necessary to the acceptable service of God; so that this holy disposition will not be possessed till it be restored by the renewing influence of Divine grace. But 3. That it is by no means to be understood that every unrenewed man is, in temper, heart and disposition, as bad as he might be, or as some actually are. On the contrary, there is in many unrenewed men, not only a great sensibility of natural conscience, but a governing regard to those principles of equity, justice, humanity and benevolence, which render them amiable in domestick life, and highly useful and honourable, as members of political society. The young man who came to our Saviour, to inquire his duty, had such qualities as a man, that the Redeemer looked on him and loved him; yet he had no real and supreme love to God, but on the contrary, was supremely attached to the world. And hundreds and thousands of the same character, are now found under the light of the gospel.

(*To be continued.*)

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER XVI.

My dear Timothy—Agreeably to an intimation contained in my last letter, I now send you my second

Catalogue of Books—for the enlargement of a Clerical Library.

BIBLICAL LITERATURE.

Hebrew Bibles.

Kennicott's Hebrew Bible, with the various readings.
De Rossi's additions to do.
J. H. Michaelis' Hebrew Bible.
(1) J. Jahn's do.
Doderlein's and J. H. Meiner's do.
(1) Walton's Polyglott Bible, with Castell's Lexicon.

Lexicons.

(1) Simon's Hebrew and Chaldee Lexicon, with additions by Eichhorn.
J. D. Michaelis' Supplement.
Stockius' Key to the Hebrew Language.
Robertson's Thesaurus.
Gussetius's Commentary on the Hebrew Language.

Grammars.

(2) Schulten's Institutions.
Schroeder's do.
Buxtorf's Thesaurus.
(1) Leusden's Compend of Buxtorf.
Storr's Observations on the Analogy and Syntax of the Hebrew Tongue.
Williard's Hebrew Grammar.

Syriac Scriptures.

Syriac Pentateuch, taken from the English Polyglott, by G. W. Kirch.
(2) Syriac Psalter, with a Latin Version, by T. Erpenius, and notes by J. A. Dathe.
Syriac New Testament, by Gutberius.
(1) ——————————by Leusden and Schaaf—London edition, the best.

Lexicons.

Gutberius' Syriac Lexicon of the New Testament.
(2) C. Schaaf's do.
(1) Castell's Syriac Lexicon, edited by J. D. Michaelis.

Grammars.

(1) Michaelis' Syriac Grammar.
(1) Introduction to the Syriac language, by Nolan.

Chaldee.

Beside the parts of the Old Testament written in Chaldee—The Jewish Targums. Walton's Polyglott contains the best of them; as well as the Syriac and Arabic Scriptures generally.

Lexicons.

(1) Buxtorf's.
H. Opitius'.
(2) J. Jahn's.

Grammars.

(1) Michaelis'.
(2) Masclef's.
Parkhurst's—Without points.

Arabic Scriptures.

(1) Erpenius' Arabic Pentateuch.
Arabic and Latin Bible, by the Congregation at Rome de propaganda fide.
(1) Erpenius' Arabic New Testament.

Lexicons.

J. Golius' Arabic Lexicon.
(1) Richardson's do. Dictionary.
Wilmet's Lexicon of the Koran.

Grammars.

(1) Rosenmüller's Arabic Institutes.
De Sacy's Arabic Grammar—French.

Greek of the Old Testament.

(2) The Septuagint Version, edited by L. Bos.
(2) do. do. J. E. Grabe and J. J. Breitinger.
(1) do. do. Holmes and Bos, from the Valpey press.
Trommius' Concordance of the Septuagint.

Greek of the New Testament.

Erasmus', fifth edition—fol. printed 1535.
R. Stephens' do. do. 1550.
Theodore Beza's do. do. 1598.
(2) Jno. Mills' with various readings, do. do. 1707.
(2) Jo. Jac. Wetstein's do. do. 2 vols. do. 1752.
(2) J. Jac. Griesbach do. several editions.
(2) G. Ch. Knapp do. 8vo. 1813.
(1) J. A. H. Tittman, 18mo. 1820.

Greek Lexicons.

(1) Schleusner's Thesaurus of the Septuagint, or LXX.
Pasor's Lexicon.
Whal's do.
(2) Ewing's do.
(2) Davidson's do

Greek grammars, and works illustrative of the style of the New Testament.

Ewing's Grammar, connected with his Lexicon.
(2) Winer's Grammar of the New Testament.
Glassius' Sacred Philology.
(1) Leusden on the Dialects and Hebraisms of the New Testament.
Gataker on the Style of the New Testament.
(2) Blackwall's Sacred Classicks.

Criticism.

Critici Sacri—The work of a number of authors.
(2) Capellus' Critica Sacra.
Carpzovius' do.
(1) Leigh's do.
Glossius' Philologia Sacra, by Bauer.
(2) Walton's Prolegomena, by Dathius.
(2) Wetstein's Prolegomena, by Semler.
(2) Bengel's Apparatus Criticus.
(2) Griesbach's Symbolæ Criticæ.
(2) ————Commentarius Criticus.
(1) Marsh's Lectures.
Horæ Biblicæ, by Charles Butler.
Institutes of Biblical Criticism, by A. Gerard.
(1) The State of the Hebrew Text of the Old Testament considered, by Benj. Kennicott.
(2) Kennicott's Dissertatio Generalis—This accompanies his Bible with various readings.
Le Long's Bibliotheca Sacra, edited by Masch.
(2) Father Simon's Critical History of the Old Testament.
(2) do. do. of the New Testament.
(2) do. do. of the versions of the New Testament.
(2) Schulten's vetus et regia via Hebrazandi.
(2) ————Philological and critical animadversions, on various places of the Old Testament.
(1) Bowyer's New Testament, with conjectural emendations and additions, by Markland, Michaelis, &c.
(2) Bowyer's critical remarks on the Old and New Testament.
(1) Beza's translation of the N. T. with remarks critical and theological.

Some of the works of Pococke, Lightfoot, Selden, Pearson, Bochart, Pfaff, Pearce, Limborch, Elsner, Bos, Wolfius, Raphelius, and Vigerus, are of authority in Biblical learning and criticism; and an opportunity to procure any of them, at a low price, ought to be embraced. Warburton's Divine Legation of Moses, and Faber's late reply to that singular work, may both be read with great advantage.

Introductions to the Study of the Sacred Scriptures.

(1) Beausobre's and L'Enfant's Introduction to the reading of the New Testament.
Calmet's Dissertations preparatory to the reading of the Sacred Scriptures. French.
Carpzovius' Introduction to all the Canonical books of the Old Testament.
Harwood's Introduction to the study and knowledge of the New Testament.
(1) Jahn's compendious Introduction to the Sacred books of the Old Testament.
Pere Lamy's Apparatus Biblicus—From the French.
Leusden's Philologus Ebracus.
————————Ebracus mixtus.
————————Ebraco-Græcus.
Semler's apparatus for a liberal interpretation of the Old Testament.
Do. do. do. of the New Testament.
(1) Michaelis' Introduction to the N. T., translated from the German by Herbert Marsh.
(1) Michaelis' Commentaries on the laws of Moses, translated from the German by A. Smith.
(2) Eichhorn's Introductions to the Old Testament.
(2) Berthold's Historical and Critical Introduction to all the Sacred Books.

The German writers here mentioned, are replete with erudition; but the two last mentioned, especially, treat the sacred writings with almost as little reverence as if they were mere human compositions.

Sacred Geography.

Bochart's Geographia Sacra.
Reland's Palestine illustrated.
Bollerman's Biblical Geography.
(1) Well's Sacred Geography.
(1) Carpenter's Geography of the New Testament.
(1) The Scripture Atlas; or a series of maps to illustrate the Old and New Testament—With an index, alphabetically arranged, showing the latitude and longitude of every place mentioned in the Sacred Scriptures.

Jewish Antiquities, Oriental Customs, &c.

Carpzovius' Apparatus, historical and critical of the Sacred Volume, and of the Hebrew Nation.
K. Iken's Hebrew Antiquities.
Reland's Antiquities of the Ancient Hebrews.
(2) Pareau's Hebrew Antiquities, shortly described.

(1) J. Jahn's Biblical Archæology.
T. Lewis' Antiquities of the Hebrew Republick.
(1) Jenning's Jewish Antiquities.
(2) Harmer's Observations.
Bochart on the Animals of Sacred Scripture.
(1) Harris's Natural History of the Bible.

Hermeneutics.

(2) Rosenmüller's Historical Interpretation of the Sacred Books.
Rambach's Hermeneutical Institutions.
Pfeiffer's do.
(1) J. A. Turretine, on the Interpretation of Sacred Scripture.
(1) Ernesti Institutio Interpretis N. T.
S. F. N. Morus, on the Hermeneutics of the New Testament.
(1) J. Jahn's Enchiridion hermeneuticum generale.
Pareau's Institutio Interpretis Veteris Testamenti.

Commentaries.

(1) Calvin's Commentaries.
(2) Grotius' Annotations on the Old and New Testament.
La Clerc's Translation of Hammond's Paraphrase and Notes, with additional annotations of his own.
(2) Adam Clarke's Commentary.
Erasmus' Paraphrase of the New Testament.
J. C. Wolfius' Curæ Philologicæ, in N. T.
Schulten's Commentaries on Job and the book of Proverbs.
(2) Bengelius' Gnomon Novi Testamenti.
(2) A. J. Valpy's H ΚΑΙΝΗ ΔΙΑΘΗΚΗ, with notes Theological and Philological.
(1) Hammond's Commentary on the New Testament.
(2) Ainsworth's Annotations on the five books of Moses, the Psalms and Canticles.
Grave's Lectures on the four last books of the Pentateuch.
J. H. Michaelis' Notes on the Hagiographa.
(2) Vitringa's Commentary on Isaiah.
Pierce's Paraphrase and Notes on St. Paul's Epistles to the Colossians, Philippians, and Hebrews.
(1) Locke on the Epistles to the Romans, Corinthians, Galatians, and Ephesians.
(2) Benson on the Epistles to the Thessalonians, Timothy, Titus, and Philemon.
(2) Tittman's Meletemata Sacra.
[E. F. Rosenmüller's Scholia on the Old Testament.
J. G. Rosenmüller's Scholia on the New Testament.
J. B. Koppe's Greek New Testament, illustrated with continual annotations.—This work was commenced by Koppe and continued by different authors.
Kuinoel's Commentary on the historical books of the New Testament.
Morus on Luke, the Acts, Romans, Ephesians, I. and II. Peter.]

The writers, whose names and works are here included in brackets, are the best philological commentators, whose works are more or less tinctured with the licentious principles of modern criticism.

Exegetical and Miscellaneous Tracts.

(1) Witsius on the Apostles' Creed and the Lord's Prayer.
Ernestus' Opuscula Theologica.
Hottinger's Opuscula, Philologica, &c.
C. Keilius' Opuscula Academica.
(1) J. D. Michaelis Syntagma Commentariorum.
J. F. Morus' Theological and Philological Dissertations.
(1) G. C. Storr's Opuscula Academica.
Commentationes Theologicæ, editæ a Velthuson, Kuinoel, and Ruperti.
(1) Tittman's Opuscula Theologica.
(1) Schmucker's translation of an Elementary Course of Biblical Theology, by Professors Storr and Flatt, with additions—Highly valuable.

Biblical students may also read with great advantage the following works.

Goguet's Origin of Laws, Arts, and Sciences.
Bryant's Observations and Inquiries relative to various parts of Ancient History.
——— Analysis of Ancient Mythology—Highly instructive.
——— Vindication of Josephus' testimony to Christ.
——— Observations on the Plagues inflicted on the Egyptians.
——— Dissertations on the Prophecy of Balaam, &c.
Sir William Jones' annual lectures, before the Society in India of which he was president.

CONTROVERSY ON LIBERTY AND NECESSITY.

The amicable controversy on this subject, between Leibnitz and Clarke, published in 1717.
Hartley's Observations on Man, &c.
President Edwards on the Freedom of the Will.

ATHEISTICAL AND SCEPTICAL CONTROVERSY—AND ON MATERIALISM.

Hobbes' Leviathan.
Spinoza's Ethica, more geometrico demonstrata.
Cudworth's True Intellectual System of the Universe.
Dodwell and Collins: and Clarke's masterly replies to both, and his "Answer to Toland's Amyntor."

DEISTICAL CONTROVERSY.

(1) West on the Resurrection.
(1) Lyttleton on the Conversion of St. Paul.
(1) Sherlock's Trial of the Witnesses.
(1) Horne's Letters on Infidelity.

ECCLESIASTICAL HISTORY.

(1) Eusebius. Socrates. Sozomen.
Basnage's History of the Jews.
Lampe's Compend of Ecclesiastical History.
Father Paul's History of the Council of Trent.
(1) L'Enfant's History of the Council of Constance.
Perrin's History of the Waldenses.
Jones' do.
Morland's do.
Bingham's Origines Ecclesiasticæ.
Beausobre's History of the Reformation.
La Vall's History of the Reformation in France.
Cave's Historia Literaria.
Warner's Ecclesiastical History of England.
Limborch's History of the Inquisition.
Baker's do.
Acts of the Synod of Dort.
Fox's Book of Martyrs.
Woodrow's History of the Church of Scotland.
Crookshank's do.
Cook's do.
(1) Palmer's Nonconformist's Memorial.
Crosby's History of the Baptists.
Sewell's History of the Quakers.
Gough's do.

CHURCH GOVERNMENT.

Vitringa de Synagoga vetere.
Owen on the Nature of a Christian Church.
Rutherford's Aaron's Rod.
Slater's Original Draught of the Primitive Church.
Skinner's Primitive Truth and Order vindicated.
Brown's Letters to Innes.

FATHERS OF THE CHRISTIAN CHURCH.

A complete catalogue of these may be seen in the 3d column of the Chronological Table, at the end of Mosheim's Church History.—The ecclesiastical writers of the first six centuries of the Christian era, are those only which are usually called *Fathers.* Archbishop Wake is the author of a good translation of the Apostolical Fathers, accompanied with valuable observations.—This is a common book.

PROTESTANT REFORMERS.

The works of the Protestant Reformers are all of some value, as manifesting the opinions of the authors—Some of them are of the highest value. A list of the names of those who were the most distinguished, and any of whose works are worth possessing, is here given. I consider the reformation as extending into the 17th century, till the death of Queen Elizabeth of England.

On the Continent of Europe.

John Huss,	John Calvin,
Jerom of Prague,	Farel,
Martin Luther,	Viret,
Phil. Melancthon,	Peter Ramus,
Zuingle,	Bullinger,
Œcolampadius,	Tremellius,
Carolstadt,	Osiander,
Capito,	Lewis Lavater,
Leo Judæ,	Brontius,
Spalatinus,	Olevian,
Melchior Adam,	Andreas,
Myconius,	Zanchius,
Cruciger,	Agricola,
Fagius,	Francis Janius,
Urbanus Regius,	Theodore Beza,
Bucer,	Joseph Scaliger,
Hedio,	Polanus,
Brulius,	Drusius,
Justus Jonas,	J. J. Grunæus,
Pelican,	Pareus,
Bugenhagius,	Erpenius,
John a Lasco,	Piscator,
Marlorat,	Wallæus,
Peter Martyr,	Altingius,
Musculus,	Fred. Spanheim,
Hyperius,	Ralph Hospinian.

In England and Ireland.

John Wickliff,	Lawrence Saunders,
John Lambert,	John Hooper,
John Frith,	Thomas Cooper,
Miles Coverdale,	Rowland Tailor,
Thomas Bilney,	John Bradford,
Wm. Tindal,	Nicholas Ridley,
John Rogers,	Hugh Latimer,
John Bale,	John Philpot,

Thomas Cranmer,	Bernard Gilpin,
George Brown,	John Fox,
John Jewel,	Wm. Whitaker,
Matthew Parker,	John Whitgift,
Edmund Sandys,	Alexander Nowel,
Edward Deering,	Wm. Perkins,
William Fulke,	George Abbot.
Edmund Grindal,	

In Scotland.

Patrick Hamilton, the first Scotch reformer and martyr,

John Knox,	John Craig,
George Wishart,	John Welch,
Robert Rollock,	Geo. Bucannan.

Knox was himself the soul of the reformation in Scotland.—He had, however, able coadjutors, both among the clergy and the laity. See M'Crie's Life of Knox.

The Reformed Church, as contradistinguished from the Lutheran, was mournfully divided and corrupted, by the innovations of Arminius. Those who adhered to his doctrines, at and after the Synod of Dort, were called Remonstrants; and among them, the celebrated Grotius and Episcopius were the chief. They were opposed by a host of able writers in the Dutch church, who remained steadfast in the Calvinistick doctrines. Mark, De Moore, and Witsius, are among the most able of this class. Stapfer, of Zurich in Switzerland, and the Pictets and Turretines of Geneva, are Calvinistick writers of great and just celebrity. Arminianism, if not introduced, was first patronized, in England, by Laud, afterwards Archbishop, countenanced by James I. in the latter part of his reign. Till that time, the established Church of England was as much Calvinistick as the Puritans were, who left it on account of ceremonies and human exactions.

MISCELLANEOUS: *or authors and works of character not mentioned under the foregoing heads.*

Scotch.

Henderson,	Hallyburton,
Gillespie,	Erskine, Ebenezer,
Rutherford,	Erskine, Ralph,
Bayley,	Walker, of Truro,
Stuart, of Purdovan,	Erskine, Dr. John.

English Puritans and Dissenters.

Bolton's works,	Burroughs,
Bishop's do.	Hildersham,
Sibbs' do.	John Bunyan,
Ward's do.	Philip Henry,
Hales, of Eton, do.	Gill,
Goodwin's do.	Wesley,
Dr. T. Jackson's do.	Evans,
Manton's do.	Wright,
Twisse's do.	Grove,
Burgess' do.	Earl,
Calamy's do.	Bradbury,
Gataker's do.	Boyse,
Charnock's do.	Bennet,
Taylor (Nathaniel)	Harris,
Perkins,	Jennings,
Preston,	Grosvenor.

English Episcopalians.

Usher,	Fleetwood,
Wilkins,	Atterbury,
Burridge,	Blair,
Scott,	Leighton,
South,	Bishop Reynolds,
Norris,	Bishop Hall,
Lucas,	Taylor, (Jeremy)
Sherlock,	Horsley,
Spratt,	Lowth,
Horneck,	Jortin,
Hopkins,	Harvey,
Boyle,	Toplady,
Scougal,	Whitefield,
Law,	Romain.

SERMONS.

Bordaloue's,	South's,
Saurin's,	Clarke's,

Berry-street Sermons.

POLITE LITERATURE.

Bell's edition of the English Poets,	
Adventurer,	Beatie's Works.
Connoiseur,	Edinburgh Review,
World,	Quarterly do.
Lounger,	Eclectick do.
Looker on,	British Critick.

If you are ready to indulge surprise, that I should give you such an extended catalogue of books, when I know you are not able to purchase a fourth part of them, nor ever likely, perhaps, to be so, I remark, that I had several reasons for doing what I have done. You may hereafter find both the means and the inclination for enlarging your library, far beyond your present expectations—Something of this kind I have myself experienced. But many of the works I have named, have been mentioned, solely because you may be able to find

one or two of a class, without ever having an opportunity to purchase any of the rest. In several instances, if you obtain one of the best authors of a particular class, it would be nearly, or quite superfluous, to purchase any other. There is, however, some use in knowing the principal writers of reputation, in the several departments of theological knowledge, although but a small proportion of them, should ever make a part of your own library; and this has had some influence in leading me to extend this second catalogue. In addition to other considerations, it occurred, that you might be concerned, as I have been, not only in naming books for a private library, but for one of a publick institution; which ought to be large and various, on the subject of theology, as well as on other subjects.

There are two descriptions of books, however, which I particularly wish you not to suppose that I have put down, merely with a view to enlarge a catalogue. The first, embraces those which relate to the Syriac, Chaldee, and Arabic languages. I do hope that the time has arrived, when our *young* clergymen, especially, will think that these languages are worth their serious attention. Some of those who expect to be missionaries, may find them of primary importance to their usefulness; and there is no one, to whom they would not be sensibly advantageous. Neither is the acquisition of them, nearly as difficult as is commonly supposed. It is now getting to be common for our candidates for the ministry, to be pretty well grounded in the Hebrew; and of this the Syriac and Chaldee are only dialects, soon acquired, when the parent tongue is well understood. Schultens, certainly a very competent judge, affirms that the Hebrew itself, can never be well understood, without a knowledge of the Arabic, as well as the Chaldee and Syriac; and accordingly his method of teaching was, to combine the whole into one system. Scott, you know, acquired and taught Arabic, after he was sixty years of age; and he had far more engagements beside, than clergymen commonly have. The secret of learning any language is, to set apart a short space for studying it diligently, every day; and not to be impatient because it cannot be mastered at once—The progress, at the end of a year, will be surprising. The other description of books, to which I wish to direct your special attention for a moment, is, the Greek and Latin fathers. I am as little disposed as any one, to consider the fathers as of any absolute authority in the church. But there is certainly a considerable advantage in being acquainted with them. Begin, my son, and read them gradually and deliberately. They are, indeed, not easily obtained in this country. But begin with such as you can first get —the order in which they are read, is not of great importance.

The titles of Latin and French authors, I have generally given in English, and sometimes with abbreviations; because most booksellers will be more likely to know what book you want, when you inquire for it under an English and short title, than if you mention what a Latin or French author, has put in his title-page.

A number of English reviews are mentioned, but you will of course take but one; and I think that the Eclectick, which is avowedly Calvinistick, will best suit your taste and answer your purpose; especially if you also read the North American Review, published in our own country. This latter work has always been conducted under Unitarian or Socinian influence, and some very exceptionable articles have appeared in it occasionally. Of late, however, it has been less objectionable, and in general, the articles are ably written. It is of

importance to every literary man, and to clergymen not less than others, to keep what may be called an *account current* with the state of literature and improvement, in the world at large. Reviews are useful for this purpose, as well as for the good writing which they often contain, and for the summary account they furnish of valuable publications. It is to be regretted, that they are often so deeply tinctured with the prejudices and peculiar notions of those who conduct them.

I cannot conclude what I have said, in regard to books and reading, without distinctly reminding you, that all your attainments should be made with a view to ministerial usefulness. On a dying bed, or in the near view of eternity, it will afford us no comfort that we have read and learned much, if we have not applied it all to some useful purpose. It is a dreadful character, when nothing better can be said of a minister of the gospel, than that he was an accomplished scholar; and of such characters, the number, alas! has not been small. See to it, my son, that all your acquirements be consecrated to your Master's service. Make them with this view, and nothing will so much quicken your diligence; direct them to this end, and nothing will render them so satisfactory.

Affectionately yours,

FOR THE CHRISTIAN ADVOCATE.

A CHRISTMAS HYMN.

"Hark from on high! those blissful strains;
Whence can such sweetness be?
Have angels waked their golden harps,
With Heaven's own minstrelsy?

Or do we hear the cherub voice
Of infant bands, who raise,
Soaring from earth, celestial notes
In their Creator's praise?"

Thus spake the shepherds,—yet with dread;
So strange the sounds they heard,
While o'er their slumbering flocks, they kept
Their wonted nightly guard.

And soon they saw a dazzling light,
Beam through the starry way;
And shining seraphs, clustering where
The infant Jesus lay.

They came a Saviour's birth to tell,
And tunes of rapture sing:
Hence the glad notes that filled the air—
Each swept his loudest string.

But now, in accents soft and kind,
The chieftain angel said,
"Heaven's tidings of great joy we bear,
Shepherds, be not afraid."

Then suddenly th' angelic choir
Renewed the rapturous song;
While heaven's wide portals caught the sound,
And echoed it along.

"To all the kindreds of the earth,
Good news to-day we bring—

In David's city, lo! is born
A Saviour, Christ the king.

The Sovereign Lord of heaven and earth,
In swaddling bands is bound!
The Prince of Peace—transcendent grace!—
Is in a manger found!

All glory be to God on high,
On earth good will, and peace:
From all above, and all below,
Let praises never cease."

Yes, and whene'er this day returns,
Till time itself shall close,
We'll hail the morn when Bethle'm's star
O'er Bethle'm's babe arose.

Miscellaneous.

ON PSALMODY.

(*Continued from p. 543. vol.* iii.)

Winnsboro', July 7, 1825.

My esteemed Friend,—To-day you may think me departing from my straight line of duty. But remember, I am not preaching sermons, but writing letters: and for my letter I may take what motto I please. I choose to-day to take one from a book which is not the word of God.—M'Master's Apology, 3d edition, page 20.

"Why, in a matter of doubtful disputation, to say the least of it, rend the church of Christ? Consider, ye friends of godliness, the great importance of union in the household of faith. Seriously reflect on the fearful consequences of disunion among those who love the Lord, and who ought with cordiality to love one another."

This, and what immediately follows, I call eloquent: and it ought to be seriously considered by every lover of the Lord Jesus Christ. Wo to the man, that will cherish discord among the true disciples of his Lord! Wo to those who will tear asunder the bond of Christian unity, or keep it asunder when there is no sufficient cause! In proposing a plan for union among the members of Christ's spiritual body, the author from whom I took my motto is very defective: for the Episcopalians (whose form of worship and church government, the body to which he belongs have solemnly sworn to destroy, as far as lies in their power,) also sing a versification of David's Psalms. Other sections of the church, which sing the same version, are so bitterly opposed to one another, that they cannot sit down together at the same Lord's table.

Can we not devise some scriptural plan for uniting every Christian in the world in the same external worship, as well as in the same sentiments? I propose the following for your consideration.

1. In all our publick worship, let the exercises of the day be commenced with the words of the Apostles, at the beginning of their epistles: "Grace to you, and peace, from God our Father, and the Lord Jesus Christ." Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thes. i. 2; 2 Thes. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; Phil. 1. 3; 1 Pet. i. 2; 2 Pet. i. 2; 2 John i. 3; Jude i. 2. Almost every epistle has the same introductory sentiment, and very nearly the same words repeated. This is sufficient to show the divine

right for using it. No person, one would think, could reasonably object to the opening of religious exercises every Sabbath in the same way.

2. *Singing.* Let a literal translation of the Psalms be sung. We have not so much authority for this, yet very few would refuse to open their lips in songs of praise dictated by the Holy Spirit.

3. *Praying.* In this our Saviour expressly commands us to use *his own words.* 'When ye pray *say,*' &c. Luke xi. 2. In the scriptures there are a very great number of prayers: some consisting only of a verse or two, others of a whole chapter: upwards of forty of the Psalms are prayers. These scriptural prayers express every desire which the word of God authorizes. According to the circumstances and the wants of the congregation, the minister may connect some of the different short prayers, and express them as petitions to the Most High. It is said indeed, that the Lord's Prayer alone, expresses every thing that we are authorized to desire; that it is a collection of the rays of divine light into a focus, and of itself sufficient for prayer according to the command, "Let thy words be few." (Eccl. 5. 2.) "When ye pray, use not vain repetitions." But I think there are not many really pious persons, who would not join in other pure scriptural petitions, every word of which was dictated by the Holy Spirit.

4. *Preaching.* Our Saviour told his disciples, that the Holy Spirit would "teach them *all things,* and bring *all things* to *their remembrance* which he had said to them." John xiv. 26. He commanded them to "preach the gospel to every creature." What is the scriptural meaning of the word "preach?" It is to *proclaim* the revealed truths of God. Now, let every minister in the world proclaim the truths of God, and nothing but the truths of God; and every Christian can with a clear conscience attend his preaching. He can do this by reading; or, which is better, by repeating from memory, *verbatim,* a considerable portion of the scripture, every day that the congregation meets. "Moses of old time hath in every city them that *preach him, being read* in the synagogues every Sabbath day." Acts xv. 21. In the Bible there surely is enough of variety to suit every case, &c. &c. Every Christian ought to sit and listen with pleasure to the pure and undefiled truths of God.

5. Let one of the apostolick benedictions close the exercises.

Now, if all Christians could meet together, could they not unite in sweetest harmony, in every sentiment uttered, "when every word and every sentence was taken directly from the scriptures?"

Say, my brother, what think you of my plan? Would it not, if universally adopted, bring together the discordant parties, heal the wounds of the church, prevent future divisions, and preserve that harmony which the Psalmist extols so highly. "Behold how good and how pleasant it is, for brethren to dwell together in unity." Ps. cxxxiii. 1.

But methinks I hear you object, not so much to the intrinsic excellence of the plan itself, as to the impossibility of introducing it. You especially object to *my* proposing it, because it is not *my practice.* But you will observe, that I have not given it as my *opinion* that we ought thus to confine ourselves to the word of God; notwithstanding some of our friends charge us with idolatry, for bringing human composures into the solemn exercises of the sanctuary; and in most dreadful denunciations quote against us the text—"Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing."—My plan is given for the benefit of those who think that this text applies to the subject. Let *them* in-

troduce it. Let them reason and declaim on it. If they convince me that *hymns* of human composure are sinful, I shall as firmly believe that *prayers* of human composure, and especially extemporaneous effusions, are sinful—I shall believe also that *sermons* of human composure are sinful. And if in psalmody, a pure offering means the *very words* of sacred scripture, then certainly in prayer, a pure offering will mean the *very words* of sacred scripture; and in preaching too, a pure offering will mean the *very words* of sacred scripture. You cannot convince me of one, without convincing me of all. And shall I present a mixed offering, part pure and part corrupt? It would be absurd. Let all the exercises of the sanctuary be of a piece. Let them all be the *very words* of sacred scripture; or let them all be the *sentiments* of sacred scripture, so arranged and expressed, as we may think most conducive to our growth in grace.

Supposing then that some man of active aspiring genius should undertake to reform the church, and make it *perfectly pure* and perfectly united: Could he, I ask, adopt a better plan than the one proposed? And if he should adopt this plan, he certainly ought in his arguments, to be specially pointed on the subject of *scriptural preaching*. He ought to insist that "More depends on this part, than on all the other parts taken together. It was the introduction of human discourses, instead of reading or reciting sacred scripture, that first corrupted the church. By human preaching, mere enthusiasts and fanatics scattered the firebrands of spiritual death, and hurrying multitudes through the wild vagaries of their corrupt imaginations, plunged them into inextricable labyrinths of error. By preaching human compositions, heresies have been spread and maintained, in every age and in every country. A glance at history with half an eye, will discover the fact. Some want to blame human psalmody for introducing or spreading error in New England. Nonsense! It was human preaching!—It was metaphysical discussions on inexplicable subjects, produced by the pride of human intellect, which devastated that flourishing garden of piety, and sowed and cherished the vile weeds of Unitarianism. Suppose now we could, for one Sabbath day, have presented before us, all the preachers of the different denominations in our country, and hear what they utter: What a dreadful scene! Some, instead of reading the pure truths of the gospel, are venting their anathemas against other denominations—Some are imposing the ravings of an uncultivated, but excited imagination, on the people—Some are diving in the waters of metaphysical mysticism, and collecting the oppositions of science, to astonish their admiring audiences—Some are entertaining the polished wits of the age with the pure essence of *malice against Jesus*, which they had carefully distilled and refined the preceding week, in the alembic of their brain—Some are eulogizing the Pope, the saints, the relics of the dead, and all the trumpery of superstition. But O how little comparatively, of the pure word of God! Ye Christians who love the truth, why do you not banish, as a deadly pestilence, that system of *human* declamation, so fraught with moral desolation and spiritual death?"

Thus he might speak, and much more. He might take up the books written in favour of Rouse's version of the Psalms, and use every argument which they contain, by changing sometimes the words "psalms," "hymns," "songs," into "preaching," "prayers," &c. He could use the same awful denunciations against those who differ from him. He could give his reasons, why the commands to pray, meant only to use the literal petitions of the word

of God; and that the promised assistance of the Holy Spirit was to enable him, from the heart, really to desire the things which the words expressed. He could give reasons why the command to "preach the gospel," meant to proclaim to them the *very words* of the inspiration of God, and nothing of human composition. He could speak with eloquence on the perfection of sacred scripture, and its sufficiency without human comment. He might say, as one has actually said, "It is not my design to derogate from the merit of any man's productions. Claim for them all the respect you justly can, still they are human. The structure is the work of man, and must be imperfect. The sentiment must be comparatively feeble, the views narrow, and the thoughts shallow. Will not the effect be proportionally superficial? The effect cannot be more perfect than its cause. Is it not likewise to be expected, that man's moral imperfections will tinge his fairest works? But how highly elevated above all this is the character of the living word of God." (Apology for Psalms, p. 89.) Who, with these sentiments, remembering the fate of Uzza and of Nadab and Abihu, would dare to offer in the house of God, a prayer of his own composing, or a sermon of human production? I quote again from the same book—"I know indeed that the thoughtless temerity of the spirit of innovation, is not likely to be deterred in its progress, by fear of Divine disapprobation. 'For fools rush in where angels fear to tread.' The Holy One of Israel has encircled his institutions with a solemnity which prohibits profane intrusion. 'The *whole* limit of his mountain is holy.' Hear what he says, and lay it to heart: 'What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.' Deut. xii. 32; Prov. xxx. 6; Is. xxix. 13; Mat. xv. 9; Col. ii. 20—22; Rev. xxii. 16, 18, 19. God is still the same strange fire, and the intrusions of an unhallowed hand upon his ark are as offensive now as formerly they were. 'His glory he will not give to another.' Whether are those who use the sacred scripture psalms (*sermons and prayers*) or those who employ our multiplied hymn books (*extemporaneous effusions*), most in danger, in case of psalmody (*social worship*), of unwarrantable innovation?"

Thus might our reformer reason in the words of another. And he might turn round to that other, and say to him, "Thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest dost the same things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. ii. 1. 3.

I have given the above as a sample of the reasoning which might be used with those who oppose gospel psalmody. With their principles, I cannot see how they could resist it. Pardon me, my brother, if I compare their system, according to their own reasonings, to a house built with one corner on a rock, and the other corners on the sand—It will certainly fall. If human productions in the worship of God be blasphemy and idolatry, rest assured that the corner *psalmody*, of their building, will not, when the storm comes, support the other corners, *prayer*, *preaching*, and *the benediction*, which are merely human productions.

But I am troubling you too long on this subject, to which our hearts do not, as yet, give consent. But let our friends, who make the Psalms an article of unity, and denounce the vengeance of God upon us, as if we were *rending* the body of Christ by not joining them—by throwing away *our human hymns* and swearing to *their human testimony*—let them, I say, receive a

consistent plan, and show me how it will operate in practice: then I shall have the means of judging whether I ought to join them. I cannot think of it, before the proper specimen is given.

In my next, I shall give you my sentiments on Christian unity. In the mean time, let us "follow peace with all men, and holiness." And may the God of peace be with us!

Yours, in the Lord Jesus,

JOHN M'KINNEY.

(*To be continued.*)

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(*Continued from p.* 21.)

LETTER IV.

Sept. 3, 1821.

Your Charles, my dear Mary, is now able to attend church with you; and this must be reduced to a habit. He may, even at present, become fond of attending the house of God, and may understand something of the instruction there given—particularly if your good minister "lets fall, in each sermon, a handful for the children."

When you return from the publick service, require an account of what he has heard, and a recital of his Sabbath lesson. Let nothing tempt you to neglect teaching him the "Assembly's Shorter Catechism." Instructed in this, he will be furnished with a complete compendium of Christian doctrines: and one so concise and perfect, I am persuaded, is no where else to be found. Let his future destiny be what it may—should he even be shipwrecked on a heathen shore without a Bible—he will have a knowledge of what, with the teaching of the Holy Spirit, may make him wise unto salvation. And when his own mind, in whatever way or at whatever period, shall become awakened to more serious and deep reflection on religious subjects, he will not be likely to run into error, nor to be carried about by every wind of doctrine. If moreover others should apply to him for instruction, he will always be ready to afford it; and for himself, he will ever more and more appreciate the value, and feel the force, of the doctrines contained in this excellent summary of revealed truth.

Experience has taught me, that an hour before sunset, on the Sabbath evening, may usually be most profitably and pleasantly spent, in giving religious instruction to children and servants. But whatever be the period appointed for the purpose, let the Shorter Catechism be the *ground work*, or text book, of your labours. Much instruction may arise out of every question. For example—"What is the chief end of man?" "Man's chief end is to glorify God, and to enjoy him for ever." From this you may proceed to show the *right* which God has over mankind—that it is but reasonable that they should serve him. You may point out the perfect law by which God does require his intelligent creatures to glorify him; and may show how far short we fall of this in all our conduct. It may be profitable to particularize the instances, in which your little charge have greatly erred the last week, or the last day: and strive especially to convince them, that the glory of God cannot be the ruling motive of any action, while they remain in their natural state; and that therefore they never can, without renewing grace, enjoy God in heaven. In this way a fund of instruction may be derived from each question—instruction which will be interesting and useful, not only to your children, but also to yourself.

The catechism, dryly asked, without any comment, is tedious, and will be little understood by the younger part of your family. I have found a third part of the catechism sufficient for one lesson. The mind must not become fatigued, nor be

led to view this hour's exercise as a hateful task. I know it is in our power, by Divine assistance, to render this a solemn and interesting season. Nor until a child has arrived at the age of sixteen, have I, as you know, found any reason to dismiss her from the class of hearers. How much longer the system should be pursued, I will not say; for here my opportunity ceased—You no longer remained under the paternal roof. But this I know, that we can never be too old, or too wise, to profit from this little "Body of Divinity."

Let your Sabbath be a day sacredly devoted, by all under your roof, to the worship of God, and to religious improvement, either in publick or in private. Let no one intrude on your retirement. But if the rites of hospitality require it, let "the stranger within your gates" see what a happy day the Sabbath may be made—not only to yourself, but to your family. Take pains to render it pleasant, as well as holy. Have all your affairs arranged on Saturday, which is "the preparation day," that the Sabbath may thereby be a sweet day of sacred rest, to your servants as well as to yourself—The divine precept makes us accountable for our servants, for our cattle, and for the stranger that is within our gates. Let your rooms, furniture, and dress, be all well ordered, by the preparation of the preceding day; that your family, from a natural association of ideas, may love the Sabbath, and take delight in its sacred duties.

Be conscientiously strict in previously preparing a *cold collation* for the Sabbath; that there may be no unnecessary bustle or hurry; and no staying from church, to prepare a dinner. Some, I know, are more engaged in cooking on this day, than on any other in the week; but I cannot conceive how their conscience should be satisfied with this, unless they suppose the fourth commandment no longer binding. And by what authority dare they erase any part of that, which was written on tables of stone by the finger of God? They might, with equal propriety, dispense with any of the six working days mentioned in the decalogue—But *selfishness* forbids this.

Keep your eye on the Sabbath during the week; and if you meet with an interesting tract or essay, let it be read to your little family circle on this day. Read to them also from the periodical religious publications, with which our age is so much blessed. In the history of missions, point out to them the fulfilment of the prophecies; and endeavour in this way to excite in them a missionary spirit, that they may be early induced to bring their offerings into the treasury of the Lord.

You must by no means selfishly retire to your chamber with your book, that the noise of your children may not disturb you; nor leave them to spend an hour alone. This indeed may seem very desirable; but if faithful, you will deny yourself this indulgence—remembering you are responsible for every breach of the Sabbath which your neglect may occasion under your roof; and that a curse may rest on your house, if you suffer your family to forget the Sabbath day. The introduction to the fourth command, more than intimates how prone we are to *forget* it. Leave those under your care a few moments, and see if they "*remember* to keep it holy." I have never found so pleasant or so effectual a method of enforcing Sabbath duties, as by keeping my children constantly collected around me, while out of church; and by reading and giving instruction, to render the time as agreeable and profitable as possible. How greatly aggravated is the sin of those professors of religion, who allow their servants and children to walk the streets, or to range the fields, and seek their own pleasure on this day.

Many, in thus seeking pleasures, have found an untimely grave. And where will such be found at the last day!

One privilege I trust you will by no means deny yourself—that of calling your female servants and children together, for the morning and evening sacrifice. Your husband is not a professor of religion; and therefore does not consider this to be his duty. And must your house remain altogether without the domestick altar? Are we not to fear that "God will pour out his fury," not only "on the heathen," but especially "on the families that call not on his name?" And must yours be a family on which he will pour out his fury? By establishing a family altar, and with humble sincerity calling on his name, you may avert the most awful judgments—And will you neglect it? Have you given birth to those on whom, for your unfaithfulness, God may pour out his fury! If you have hitherto neglected this duty, neglect it no longer. Your husband, I am persuaded, will not object: Or if he should think you are acting out of your sphere, surely there are many opportunities during the day, in which you may retire to your chamber, or your closet, and there, kneeling with them, implore on your household the blessing of the God of Israel. Obey your husband the more cheerfully in temporal concerns, and redouble your attentions to him, that he may feel, when you do differ from him in matters of conscience, that it is only and altogether from a deep sense of your *greater* obligations to obey your God. I have known a case where the performance of this duty, became the means of the hopeful conversion of a husband.

You may easily take up this cross while your children are young; but think how hard it will become, if not attended to till they are older. If you engage in this as you ought, you will soon esteem it one of your dearest privileges: And your children, if at all concerned for their eternal welfare, will cheerfully attend this duty, as one means of their salvation. You teach them that the prayers of the righteous avail much; and will they not gladly hear you pleading with fervour for themselves? I think there are few so hardened as not to desire an interest in the prayers of the saints. As the faithful performance of Sabbath duties has an influence on the life, the whole succeeding week, so the faithful performance of this duty, will have an influence on the conduct through each successive day. Let your children hear you pray, that *you* may be faithful to *them;* and that *they* may be submissive and obedient to *you;* and certainly it must greatly affect the conduct of both yourself and them. Surely you dare not neglect this duty—this high privilege!

Your heavenly Father has given you a good store of the things of this world: and thus are your obligations increased, to devote much of your time to your children. But were you obliged to labour daily with your own hands for support, your responsibility would still remain. The great Jehovah condescended often to point out this duty. His blessing was promised, as a consequence of Abraham's faithfulness, "in commanding his children and his household after him." The children of Israel were strictly required to teach their posterity the ordinances and statutes of the Lord—by the way, when they rose up, and when they lay down. In short, wherever we are, whatever we do, this great work must be first in our thoughts. In the downhill of life, when the comforts of this world are losing their charms and fast fleeing away, the bread which you may have many days since "cast upon the waters," shall then be found again.

My parents, these many years, have slept under the clods of the

valley: but a waking hour of my life passes not, when some admonition, some pious maxim, of theirs, does not return, and cast a light to direct me in some intricate path, or to confirm and support me in some dangerous and untried way. Above all, their example encourages me to sow "the seed in the morning, and in the evening not to withhold the hand," as I know not "which shall prosper, or whether both may not be alike good." It is not sufficient that we *point out* the right way, to our children and domesticks—we must follow and see that they pursue it. We must give them "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little."

I trust I need not urge upon you, the necessity of imploring frequently and fervently in your closet, Divine assistance and support, in this arduous work. You must ask for grace to begin, for patience to endure, for wisdom to direct, and for strength to perform, all that is before you. You must ask for submission in your childen; and you must go from your closet, leaning on the Almighty arm, relying on your God, and on his promises, for support. Acting thus, in obedience to his commands, we need not fear to engage in the direction, or the discipline of any one—However tall the youth, or however trying the circumstances, "correct thy son while there is hope."

Again and again, I would entreat you, if you value your own happiness, or if you value the happiness of your children, both in time and in eternity, to establish *early* your influence and your authority over your *sons;* or be assured, it never will be established. Diligently form their habits of industry, application, self-denial, and economy; or such habits they will never possess, except by the special grace of God; which you are not to expect, if you neglect the appointed means. At a later age, your power can never reach their case. Your influence, depend upon it, can never be established, but in their *early affections.* Therefore allow your dear little Charles, with his arms around your neck, to whisper in your ear all his sorrows, and to tell you all his joys. Be they ever so simple, listen to them with the deepest interest: and you will listen with such an interest, if you consider these as the first sentiments and thoughts of a mind, just beginning to expand for eternity.

If the hurry of business prevents you, at the moment, from attending to his story, call him, as soon as you have leisure; know what he would say; converse freely with him, on every subject he may wish to introduce. Think of the advantage this will give you, in teaching him the difference between right and wrong; in forming a proper bias in his understanding, to whatever is virtuous; and on the great importance of his having for his confidant, one so much superior to himself in years and in judgment. There is a language in which you may converse with children, that can but lisp, and only begin to apprehend the import of words. Study this language; for be assured it may conduce in a very high degree to fix you in their affections and esteem; and consequently to promote your own and their future peace and comfort.

Infringe not on the innocent enjoyments of your children—but see that they be innocent. Endeavour even to improve the pleasures of your children, by every proper method. And when they are restrained from improper company, or pleasures, let them be assured that you seek their happiness, and not the gratification of your own caprice. When you can do it with propriety, give them your reasons for your denials; and thus teach them to confide in your judgment, and to submit without repining.

When you ride or walk, let your Charles be one of the party. He will then become more willing to remain at home; and even now, may form a lasting attachment for his own fire-side. You will find many good opportunities while out, to give him some interesting lessons on a variety of objects, which will arrest his attention. A good mother cannot but feel her own enjoyments enhanced, when they are participated in by her children, and are rendered profitable to them. You know, my dear Mary, I never prosecuted a journey without some, or all of you, as my companions. These family tours were very delightful; and when your improvement was added to other considerations, we ever felt the time and the expense well applied.

I would not by any means recommend to you a line of conduct, which my own practice has not sanctioned, and my own experience proved to be useful. And I am thus authorized to charge you, never to leave your children at home, when you prosecute a journey. Say not, they will destroy all your pleasures; for a mother has no right to pleasures, which can be thus destroyed. If the circumstances of the case are such that at least a part of them cannot go, then remain at home with them. Do you say that they may be troublesome to your friends? Then visit these friends the more seldom.

The lives, no less than the morals of children, are endangered, in the absence of their parents. I have known, more than one instance, within the circle of my acquaintance, where a mother, having reached her home, after a long absence, found that her darling child flew out to meet her glad return, and to receive the kiss of parental affection—but his lips were sealed in death, and the clods of the valley had covered him forever from her view. Sometimes I have also known, when disease had taken deep root, and the mother returned but to perform the last sad offices to an expiring child. The bounds of life, it is true, are set, "that they cannot be passed." Still, as God has appointed means for preserving life, it is our indispensable duty to make use of these means. And a mother's affectionate, unremitting care, may go far in preventing disease, and in restoring health.

Such sad catastrophes as I have just alluded to, I know are rare; but it is not rare to see children, in the absence of their parents, rushing headlong into vice and immorality—often with the connivance of unfaithful servants. O, leave them not to themselves, even for a night, unless in some great and imperious exigencies. Then, at the call of duty, leave them—not alone—not with confidence in servants only—but *leave them with your God.* Go in the confidence of faith—leaving them as helpless orphans in his hands: And if then you see them no more, submit to his righteous providence.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 24.)

The environs of Montpelier contain some very fine garden grounds, which supply the city with vegetables. Being generally without enclosures, I have derived no small pleasure from sauntering through them, without ever being challenged for intrusion. My attention has been particularly attracted to a simple contrivance, for giving to these gardens the necessary supply of water. Every garden of moderate size has a well in it; into which a large wheel, furnished with an abundance of earthen pots, attached to

its circumference as buckets, dips, and which in its revolutions, lifts the water and empties it into a trough, whence it passes to the beds nicely adjusted to receive it, for the purpose of irrigation. This wheel, by means of a very simple geering, is turned by a mule; and it is really astonishing to see the quantity of water it will throw up. It makes a current that I am satisfied may be estimated at thirty or forty gallons per minute. This climate must be very dry, since in the month of May the watering of gardens is so universal. Yet I have found, since I have been here, a great prevalence of cloudy weather, and of threatening appearances of rain, which nevertheless have passed off, without any. It is very common, especially in the after part of the day, to see dark clouds rising in the west, whose appearance, to one accustomed to the American climate, seems to threaten torrents of rain, and yet they produce only a hurricane of wind and the sweeping of the dust from the dry surface of the earth, in quantities most annoying to the unhappy wight who is caught out in this dry storm, as I have sometimes been. The drought, the wind, and dust combined, must certainly be regarded as a serious calamity in this climate; if they prevail through the summer season, as I have experienced them since I have been here.

The country, in every direction around Montpelier, whenever you pass beyond the application of the manure which the city furnishes, is generally poor. On the side next to the Mediterranean, it is very level, and a great deal of land is lying waste, overgrown with bushes; land too, quite as capable of cultivation, as much that is under it. On the other side of the city from the sea, the country soon becomes very hilly, and the hills are very rocky and barren. The vine is the principal article of cultivation; and I have been astonished, to see it growing out of a soil, that showed on the surface scarcely any thing but pebbles and gravel. This pebbly soil produces the best wine, though deficient in quantity. I am informed, that no vegetable is so much affected in its juices, from the nature of the soil on which it grows, as the vine. Almost every vineyard produces its own variety of wine; and this, as much from the nature of its soil, as the kinds of vine with which it is planted. In this region of country, they reckon upwards of sixty different varieties of wine. In making it, a very great deal depends on the process of fermentation; and the proper method of conducting it, is quite an art and mystery, of difficult acquirement. This belongs to the wine dealers, who purchase the wines from the press, and manage the fermentation themselves. I am inclined to think that in Pennsylvania, a leading obstacle to success in the cultivation of grapes, will be found in the wetness of the climate. In this country, the grape is said to be a very uncertain article of cultivation—so much so, that a full crop does not generally occur oftener than once in four years: and nothing more certainly destroys it than a wet season: and I think it highly probable, that what is esteemed a wet season here, would be accounted with you one of great drought. The vine seems to be the gift of Providence to dry and poor countries. Besides the wine, it is the source of considerable profit, in this region, from the manufacture of verdigris, of which it is the principal ingredient. The process by which the verdigris is obtained is very simple. The husks of the grape that remain after the wine is expressed, are thrown into open vessels, and thin plates of copper are inserted into them. In the course of some time, the action of the acid on the refuse of the grapes, generates the verdigris on the outside of the copper, which being

scraped off, the plates are put back, to undergo the same process.

As a production of agriculture, the vine appears to be little favourable towards increasing the fertility of the soil. The land of a vineyard must be frequently tilled, so as to keep down every other vegetation. The vine itself is an exhauster, though perhaps not a severe one; and it furnishes almost nothing in the way of manure; so that a wine country never can be a very fertile country; and the great mass of its population must, of course, be poor. Abundant evidence is furnished, that this is really the situation of a great part of the inhabitants of this region, both in town and country. The habitations of the country people, are generally very mean; and a number of villages, which I have visited, at the distance of from two to six miles from the city, are really wretched. No doubt, the long wars which have succeeded the revolution, have had a most unhappy effect on agriculture, as well as every thing else, which constitutes the real prosperity of the country. One effect of these depopulating wars, which is most deplorable while it is most evident, is, the deficiency of male population. I was not long in the place, before I was struck with the excess of women, every where manifest. In the streets, at the market, in the fields, at the labours of husbandry, in the churches, it appears to me, two-thirds of all that are to be seen are women. My observation is corroborated by that of others, with whom I have conversed on the subject.

How dreadful are the calamities of war, even the most successful, to a country? In addition to the miseries of the camp, and the horrors of the field of battle, what floods of anguish must inundate the whole country, entering into almost every house, and producing the wailings of bereavement, for a lost husband, a lost son, a lost brother, a lost friend or neighbour: and certainly, not the least evil, is the afflicting and demoralizing state of things produced, when a material disparity is created in the number of the sexes: and when we reflect, that the *only* effectual remedy for war, with all the other evils which spread misery through our world, is the gospel of Jesus Christ, which is emphatically the gospel of *peace*—how ought it to stimulate the efforts of every individual, who has any effort within his reach, to spread this gospel to the ends of the earth? What a criminal thing, moreover, is it, to indulge apathy and indolence, in a matter of such infinite moment to the welfare of man? We cry aloud against Bonaparte, and the whole race of despots, who make war their pastime and their glory; and surely their guilt exceeds calculation—Yet they are legitimate subjects of the supplication, "Father, forgive them, for they know not what they do." And is there not reason to apprehend, that their guilt is not greater in the eyes of HIM, "with whom actions are weighed," than that of the lukewarm professor and possessor of the gospel, who knows its blessed doctrines, and neglects to teach them to those who know them not? —who withholds his mite towards imparting its high and holy privileges to those who are perishing, not temporally only, but eternally, for want of them? I think at this moment, if I had an opportunity of addressing my countrywomen, the mothers and sisters of America, to the utmost of my feeble ability would I press upon them, how much they owe to the gospel, for that elevation in society, which they certainly enjoy, above the daughters of France: and the obligations thence resulting, to throw all the weight of their influence, their efforts, and their liberality, into the gospel scale; that their daughters and granddaughters, and their sex generally throughout the world, may in due time inherit, not merely

their elevation, their present comforts and hopes, but those that will be still greater, "when the ends of the earth shall remember, and turn to the Lord, and all kindreds of the nations worship before him." But it is time for me to stop, as I find I have got to preaching—and letters, not sermons, are what you will be looking for. Alas! I have little opportunity for sermons, either my own or those of others, in this thrice barren region, this moral desert. You will therefore excuse me, if sometimes I preach to you and to myself, for want of a more numerous audience.

I remain, yours, &c.

FOR THE CHRISTIAN ADVOCATE.

A HINT TO PUBLISHERS OF BOOKS.

Mr. Editor,—I somewhat fear you will grudge the space which these lines, if admitted, will occupy in your useful miscellany, however small that space may be; for I readily acknowledge, that what I am now about to suggest is, in point of importance, far inferior to the bulk of what generally appears, in the instructive columns of the Christian Advocate. It is, nevertheless, my conviction, that what I have to state ought to be generally known; and I cannot think of a more effectual method of propagating the knowledge of it, than by communicating it, through the medium of one of your pages, to the publick. Without further preface, then, Mr. Editor, allow me to complain to you, of a practice, which, among those for whom this hint is designed, has, within a few years past, become very prevalent; and which operates as a serious grievance to many individuals, whose circumstances in life do not very well prepare them for meeting the demands to which this practice subjects them. It has, of late, become a very general practice, with publishers of books, to forward, to every clergyman whose address they can ascertain, a printed prospectus of every work they contemplate publishing; accompanied by a circular letter, recommending the proposed work, and soliciting patronage for it. These proposals and circular letters, they invariably forward by mail; and as invariably, *neglect to pay the postage.* It is of this latter circumstance, that I feel it my duty, as well on my own behalf as on behalf of many of my brethren, to complain. If, indeed, communications of the description I have mentioned were received but seldom, I readily grant, that the complaint might justly be regarded as of a trifling character; for, notwithstanding the complaining attitude in which I now appear before you, I assure you, Sir, there are few articles of expense, which, in general, afford me more pleasure, than the postage I have to pay for letters, received from friends and acquaintances. But really, Mr. Editor, letters, papers and pamphlets, of the description to which I now refer, come so very often, that it actually amounts to a serious grievance. I have heard my brethren complain of it again and again; and for myself, I can say with truth, that it is a grievance to which I have been subjected for the last seven or eight years, to an extent far beyond what ought to be expected from my limited circumstances. Lest I should be tedious, I will add but one remark more. If the gentlemen who send us the communications of which I have spoken, knew how inadequate that provision is, which southern congregations, with a very few honourable exceptions, make, for the temporal support of their ministers, they would exercise a little more forbearance towards us. If you can spare sufficient space, in the Christian Advocate, for this communication, it may, perhaps, relieve, from an un-

pleasant burden, many of our brethren; and, among others,

Yours, truly,
A POOR CLERGYMAN
of the South.

P.S. A respectable printer in Boston, has recently, in the manner above stated, circulated a prospectus, for the publication of a new and improved edition of the Psalms and Hymns of Dr. Watts. Would it not be well for the ministers of the Presbyterian Church, to pause, before they patronize this publication; and recollect, that a committee of the General Assembly is preparing a system of Psalmody, for the use of the churches under the care of that body? P. C. S.

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Editorial Remarks.

We have given a ready insertion to the foregoing article, because we have too much reason to know, that the grievance of which the writer complains is real, and that it has become both serious and extensive. A partial remedy is in the power of the aggrieved, by refusing to receive from the Post Office certain communications, which they may know should not have been made to them. But this is always an unpleasant proceeding, to a person of delicate feelings. On the whole, it is certainly incumbent on authors, editors, and printers, to recollect, that although it is natural enough for them to suppose, that the communications in which they have an interest, are of sufficient value to indemnify those to whom they may be sent for the postage of a single copy, yet that those who are to receive these communications, may be of a very different opinion; and that we have no right to take property from any man without his consent. Every thing of this kind is *morally wrong;* and we feel it in no respect beside the propriety of our character as Christian Advocates, to endeavour to correct it—Those who make communications by the mail, without paying the postage, ought to have far better reason than *general presumption,* to believe that they will be gratifying to the parties to whom they are directed. Otherwise, the communication, if made at all, ought to be post-paid, or forwarded by a private conveyance.

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FOR THE CHRISTIAN ADVOCATE.

Agreeably to an intimation in our last number, we now proceed to make some remarks on "Mr. Owen's Address to the Citizens of the United States." Mr. O., in the course of this address, mentions "a model, explanatory of the proposed new arrangements, under the influence of which the character and condition of each individual, and of society, cannot fail to be entirely changed and incalculably improved." On this model we shall, at present, make no remarks. The radical principles of the whole he has professedly given, in the following connected paragraphs—

"It is true you have derived many advantages from your European ancestors, but it is equally true that you have transplanted a very large portion of their errors and prejudices; you cannot therefore, enjoy to their full extent, the benefits to which I refer, until these errors of the old world shall have been removed.

"The greatest and most lamentable of these are the notions, that human nature has been so formed as to be able to believe and disbelieve, and to love and hate, at pleasure, and that there can be merit or demerit in believing or disbelieving, and in loving or hating.

"These false notions are the origin of evil, and the real cause of all sin and misery among mankind; yet they are received and continued in direct opposition to every fact known to the human race.

"Every one may easily ascertain for himself that they are errors of the imagination.

"Let any one endeavour, by his own will alone, to compel himself to believe what he disbelieves, or has been taught to think he disbelieves. For instance, let any one who is a sincere Christian, endea-

vour, with all his power, to compel himself to believe that Mahomet was a true prophet; or a devout Jew that Jesus was the true Messiah and only Son of God; or a conscientious Musselman, that Mahomet was a cheat and an impostor. Or again, let any one endeavour to dislike that which by his nature or education he has been made to like.

"This experiment, if fairly and honestly made, will be sufficient to convince every one, that belief and disbelief, love and hatred, are not under the control of the will. It is therefore irrational in the extreme to maintain, that man can be accountable for either, and most unjust and injurious to force any such absurdity into the infant mind.

"Yet all religions and laws have been hitherto founded on this error. Hence their want of success; hence the present irrational state of the human mind in every part of the world; and hence nearly all the evils, except those of climate, which afflict the inhabitants of the United States."

It is manifest from this extract, and indeed from the whole tenor of the address, and we suppose that Mr. O. would admit it explicitly, that according to this system, every human being, *in the circumstances in which he has existed*, could not possibly have been other than he actually has been, or now is.—He could not have had an opinion, thought, or feeling, different from what he has actually had; nor have done a single action otherwise than he has done it; nor have forborn a single action which he has ever performed. Of course, there is no such thing as merit or demerit, virtue or vice, good desert or ill desert, in the sense in which these terms and phrases have been usually understood. Mr. O. must have used the word "sin," merely in accommodation to what he considers the misuse of it by others.

Of this system we are now to examine what Mr. O. declares to be the basis; namely, the utter rejection of "the notion, that human nature is so formed as to believe and disbelieve, and to love and hate, at pleasure, and that there can be merit or demerit, in believing or disbelieving, and in loving or hating." In his reasoning on this point, we remark that Mr. O. gives such a construction to the language which he had used in the statement, as to represent it as the doctrine of his opponents, that a man may believe a thing at the very moment when he disbelieves it, or love a thing, at the very moment when he hates it—In other words, that the mind may believe and disbelieve, love and hate, at the same time. But where is the mortal in his right mind, and capable of understanding language, that ever held such notions as these? It is, therefore, a man of straw, that Mr. O. has set himself to demolish. That we do not misrepresent him, let the reader carefully examine the paragraph above quoted, beginning with the words, "Let any one endeavour," &c.—We admit that a sincere Christian, *while he remained such*, would in vain endeavour to compel himself to believe that Mahomet was a true prophet; or a devout Jew, *while he remained such*, to believe that Jesus was the true Messiah and only Son of God. In the same manner, we admit that *while* a man dislikes an object, he cannot possibly like it, nor dislike an object *while* he likes it. We certainly have never heard of a sane person, who held these palpable absurdities. But we have heard of many men of the soundest and strongest intellects, who would have steadfastly maintained, that if Mahomet had really been a true prophet, evidence might have been produced to any man *of a candid mind*, and who had taken Mahomet for a false prophet, which certainly would have made him *change his belief*, and sincerely admit that Mahomet was a true prophet; evidence likewise which would have made any devout Jew, of *a candid mind*, who had disbelieved that Jesus was the true Messiah, *change his belief*, and cordially admit that Jesus was the true Messiah, and only Son of God—That considerations

and arguments, in like manner, might be adduced, sufficient to convince any man of a *candid mind*, that, in regard to some *moral* object, he disliked what he ought to like, liked what he ought to dislike, loved what he ought to hate, and hated what he ought to love; and that the probable result of this conviction, would ultimately be, a real and thorough change of the moral taste, feelings, and affections, of the party so convinced. The *Proton pseudos*, the radical falsehood, of this dreadful system of Mr. O. is this—that men have *no power* to admit or resist evidence, to attend to it or refuse attention, to consider it or disregard it, but are operated upon exactly like machines: so that CIRCUMSTANCES will compel them to go one way, or the other; that is, to believe or disbelieve, act or forbear to act, love or hate, exactly as the weights and pendulum of a clock, will cause it to go when the clock is wound up, and to stop, when the weights have run down. That this is really the doctrine of Mr. O., is manifest throughout his address. Hence he says—"You possess nothing which I desire to obtain except your good will and kind feelings; and these you *cannot avoid* giving, if *circumstances* shall be created to *produce* them; and if not, you *cannot* bestow them." Again—"If you do not make the change, I cannot in the slightest degree *blame any of you*, but I shall attribute the want of success of my views, to the deficiency of power in myself to explain them in such a manner, as to make it appear to be your interest to adopt them."

Here it is apparent, that Mr. O. does not suppose that there is, or can be, any such invincible *prejudice*, as shall keep the mind from *justly estimating* truth and evidence, or turn it altogether away from the consideration of evidence. Now we, on the contrary, believe that such prejudice may exist, and in cases innumerable, does exist; and that this is the real and only cause that truth, in many instances, does not prevail over error, and cause those who have embraced error to change their minds, and become converts to the truth. We maintain, moreover, that this prejudice, or obstinacy, is perfectly voluntary, and therefore *blameable*; and that while it is voluntary and criminal, it is, as we have said, invincible—so strong, that no motives, no CIRCUMSTANCES whatever, can be presented to the mind in which it exists, so as to produce a change.—Men "hate the light and will not come to the light—they love darkness rather than light, because their deeds are evil." The prejudice of which we speak has, in some cases, been known to resist even mathematical demonstration.

Necessarians are of two classes—One denominated *moral*, the other *natural* Necessarians. To the former class, have belonged many of the best friends of revealed truth and of sound philosophy—They have held, as fully as any others, that men act voluntarily, and that so acting, they are justly accountable for all that they do, or refuse to do. The latter class, the natural Necessarians, hold that all the actions of men result from the force of mere physical causes, necessarily producing certain effects, which it is impossible to avoid—Of course, they deny all freedom to man, and every moral quality to any of his actions. In a word, as we have already shown, they make man a mere machine. This class of Necessarians are always materialists.—They admit no difference, except that which arises from *modification*, between matter and spirit. To this class Mr. O. manifestly belongs: and notwithstanding the boldness of his assertion, that the opinions he opposes are "in direct opposition to every fact known to the human race," we as boldly assert, that the whole of his system has been repeatedly and

most clearly demonstrated to be false, by men of as powerful intellect as the world has ever seen. Into this controversy we pretend not to enter at length—to do this would require a volume. We have shown—what it was easy to show—that Mr. O.'s reasoning about it, is weak and shallow in the extreme.

For ourselves, we believe that the *freedom of moral action* is a first principle—a matter of *consciousness*, which must be taken for granted: and that those who deny it, cannot be so well reasoned with in any other way, as in that in which we reason with those who deny the evidence of their senses, and the existence of a material world; that is, by showing the infinite absurdity to which the denial leads—that we all do and must constantly act in direct contradiction to this groundless denial; and that the common business of life, and the various affairs of men cannot be carried on for a single day, but in direct violation of this whole system. And it is remarkable that the system of the materialists, the system of Mr. O. is attended by consequences very similar to those of the immaterialists. For nothing is more evident, than that it not only banishes all religion from the world, but is in direct hostility with all the principles on which human laws are framed, and on which the whole order and arrangements of society are made, and all its institutions built up.

It is the known and common practice of the advocates of atheism and infidelity, when their arguments and allegations have been completely confuted, to lie by for a while, and let the opinions of the friends of religion and good morals take their course; and then, when the reasonings by which they had once been silenced, are effaced from the popular mind, to come out again, and assail all the best established principles of morality and religion as mere prejudices—assail them with the very weapons that had before been wrested from their hands. Thus this whole subject of materialism, atheism, and the irresistible necessity of all human action, was thoroughly *reasoned out*, in Europe, something more than a century ago; and the truth was so established, that for a long time it met with no open opposition. But of late the old arguments, a little new vamped, have been brought forward again, and urged with as much confidence as if they had never been confuted. After having made some preparation for writing these remarks, we received the Christian Observer for the month of November last; and on opening it, the very first thing that met our eyes was the following:

"MANKIND RESPONSIBLE FOR THEIR RELIGIOUS OPINIONS."

"A few years since it would have been thought quite a superfluous proposition to have enunciated, that men are responsible for their religious opinions. The certainty of human accountableness was till recently a settled part of the creed of all who professed to believe in the existence of the soul, or the doctrine of a future state; and indeed must ever be the firm belief of all who seriously credit those fundamental articles of religion. It is notorious however, that of late years, an hypothesis has widely gone abroad, that men are *not* responsible for their opinions. The anti-Christian physiologists on the continent, followed by some of their disciples among ourselves, have been among the warmest patrons of this dangerous sentiment. Mankind, it is alleged, merely obey their destiny; they follow certain unalterable laws of organization, affecting the mind as much as the body, and are no more answerable for their opinions, than for their physical conformation. The brain, these professed philosophers teach us, secretes thought just as the liver secretes bile; and it would therefore be as absurd to suppose that a

man is blameable for being an Atheist, as for being afflicted with an attack of jaundice. They in fact broadly lay down the principle, that it is utterly impossible that any human being, exposed to the particular influences which it has been his chance to encounter, could be otherwise than he is, either in body or mind. He grows like a vegetable, or accretes like a crystal, or is attracted and repulsed like a particle of iron exposed to magnetic affections; and, taking the aggregate of all the circumstances that assail him, combined with the primordial tendencies of his organization, he comes out what he is, good or bad, virtuous or vicious, religious or irreligious, a blessing or a curse to himself and others, according to circumstances over which he himself has no control. The reader has but to open Mr. Lawrence's Lectures on Physiology, or Sir Charles Morgan's Treatise on the "Philosophy of Morals," or any other book of this class, to see that the above statement is not in the least exaggerated.

"The theory has descended from these physiologists to certain of our professed philanthropists, of whom Mr. Owen, late of New Lanark, may stand as the most prominent example. The disciples of this school maintain not only, what is very clear, that education most powerfully moulds and modifies the human character; but that, combined with other extrinsic accidents, it so *necessarily* and *irresistibly* directs it, that the individual is not in fact a responsible agent; that he cannot be judged by the Almighty for his opinions, be they what they may, having no power either to originate or to bend them otherwise than the destinies of his location have decreed."

We are sorry our limits will not permit us, at present, to make farther extracts from this able paper. The writer goes on to state, that the dangerous opinions of which he had spoken, were gaining some advocates in more influential circles than the "schools of physiology and philosophy so called." It appears that the celebrated lawyer and parliamentary orator, Brougham, has adopted them. He was, not long since, chosen Lord Rector of the University of Glasgow; and in his inaugural address, it appears he said—"The great truth has finally gone forth to all the ends of the earth, that man shall no more render account to man, for his belief, OVER WHICH HE HIMSELF HAS NO CONTROL. Henceforward *nothing shall prevail upon us to praise or to blame any one, for that which he can no more change than he can the hue of his skin, or the height of his stature.*" But, as often happens, good is likely to be brought out of evil. Dr. Wardlaw, it appears, has attacked this new array of old infidelity, in two very able discourses; from which extracts, at some length, are given in the essay we have mentioned. Mr. Brougham may be a better orator, for aught we know, than Dr. Wardlaw; but in reasoning, he will find in the Doctor more than his match. A series of essays on this subject is promised in the Christian Observer. If we find it expedient, we shall hereafter lay some of them before our readers. In the mean time we cannot forbear to remark that Mr. O., in what we have quoted, has given us, if not the very words of Mr. Brougham, something very like them, and his ideas exactly. Mr. O. thinks we are still greatly injured by some of the "errors of the old world." We really think so too, and that, along with himself, we have imported some of the very worst that ever reached our happy shores. We do not, however, entertain an apprehension that these errors will have an extensive circulation among us. We believe that the abortion of Mr. O.'s scheme itself, will eventually put an end to them; and that in the mean time they will have affected but few, except those who were already nearly as corrupt in principle as

they could be. Yet it is doubtless our duty to expose and counteract them; for, as Christians, we must believe, that they are absolutely pernicious to the eternal welfare of every individual who embraces them.

In regard to early education, we not only admit, but would most earnestly inculcate, its influence and general efficacy. This is abundantly and clearly the doctrine of the Bible; and all enlightened Christians have ever been its advocates. But the Bible does not teach, that education is *omnipotent;* and facts innumerable show that it is not. Solomon, speaking under the guidance of Divine inspiration, says—"Train up a child in the way he should go, and when he is old he will not depart from it." Those Christians who view this as an absolute promise, made by God to his people, if they are faithful to their trust in the education of their children, do not, any more than others, impute success to the mere influence of *second causes*, but wholly to the condescending grace of God in giving an encouraging assurance, that his special blessing shall attend and render successful the fidelity of believers, in their endeavours to train up their children for him. On this let Christians rest; and while they pity and pray for the deluded mortals who exclude the God who made them from any agency in the world he has created, let them look to him by constant and earnest prayer, for his blessing on the careful and diligent use of all the means of his own appointment, to render their offspring a generation to his praise, when they shall themselves be gathered to their fathers. EDITOR.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 32.)

Thursday, 6th. Yesterday a Russian brig, under the command of an officer of the Imperial navy, arrived from the North West Coast—also the whale ship Equator, Capt. Barney, and to-day the Pacifick, Capt. Clark, having both spent some days at Lahaina. The two last put to sea again this afternoon, in company with the Reaper and Dauphin. I keep this partial *Marine list* for you, that you may know to what extent the islands are resorted to by the shipping in the Pacifick.

Saturday, 8th. In calling on Capt. Thomas Meek, who arrived in the Russian brig from the N. W. Coast, having sold his own vessel, the Arab, (the same by which we sent our first communications home, via Canton,) I met with the Russian commander, Capt. Harmanskoff—He is the younger son of a nobleman, and appears to be an intelligent and well bred young man.

Monday, May 10th. Being all in good health and spirits, this morning we succeeded, soon after breakfast, in forming a party to visit one of the natural curiosities of this island, a lake or pond, in which large quantities of salt are continually forming. The distance to it in a direct line from Honoruru, is probably about four miles; but the path we took made our walk about six, before we reached the bank of the lake. The whole number consisted of nine—Harriet, Charles and Betsey—Mr. Chamberlain and Mr. Harwood, Robert Haid (Whyhee, incorrectly) two natives to carry our provisions for the day, and myself.

We had scarcely passed a hundred rods from the village, before we found something new to admire, in the vineyard of Mr. Marin. After crossing a small stream which bounds it on one side, our path led us the whole length of another. It is well planted and cultivated, and yields grapes sufficient to make considerable quantities of wine. Along the fences, in some parts, were bushes of the damask rose, in

full bloom, which appeared to fine advantage, in contrast with the pale yellow blossom of the cotton tree, with which they were interspersed. The vineyard was also skirted with pine apples, in different stages of maturity, from the blossom to the ripe fruit. Shortly afterwards, we crossed what is called the river:—the congregated body of fresh water, which makes its way after passing through the various plantations of the valley to the sea. A short distance before it enters the harbour, it is several rods wide, and a number of feet deep; but where we passed, it was divided into two streams, and as we stept from stone to stone entirely over it, deserves there, at most, only the name of brook. Such are most of the rivers on the Sandwich Islands. It has just occurred to me, that it may not be amiss to spend a moment, in explaining what is here meant by the term plantation, which I have occasion often to mention. You are not to understand by it, what its acceptation in America would convey—an estate of 500 or 5000 cultivated acres—but an extent of land, in general much more contracted than the pleasure grounds about your own residence, consisting mostly of a collection of taro patches only, interspersed here and there with a few rows or hills of potatoes, and some half dozen irregularly planted banana or plantain trees. On leaving the river, our path led to the west, and for the first mile lay through an uninterrupted succession of taro patches.

Taro is a grand article of subsistence here, and occupies all the cultivated ground, on which sufficient water can be secured to overflow it. The planting and care of this vegetable, is the most laborious and expensive part of the native farming. The beds in which it stands are usually square or oblong, of various sizes, from a few feet square to half an acre. These are formed with great care, by excavating the earth to a depth of two or three feet, and by converting the whole, or a part of the dirt thrown out, into strong embankments on every side. The sides and bottom are then beaten, till they become impervious to water; after which, the tops of the roots fit for use (by which the taro is propagated) and which are for the purpose cut off just below the formation of the leaves, are set out in a thin layer of soil, and the water let on them. The roots are kept covered with water till they become ripe, a period of from nine to fifteen months; though on the ground of the chiefs, they are often permitted to grow two years or more.

I have never seen any botanic notice of the taro; and till I came to the islands, was ignorant of its appearance and qualities. Though no botanist, I believe it is a species of the *arum* (wake robin,) (not the *arum esculentum*, however, which is also used as a vegetable in warm climates, and known here by the name of dry or mountain taro, because it may be cultivated in dry places, or on the mountain). Its leaves are large and heart shaped, of a light green colour, and the root of a regular oval form, from two to six inches in length. In its natural state, both the leaves and root, in taste possess all the acrimony of the genus of plants to which I have supposed it belongs; but when thoroughly cooked, by boiling or baking, it is perfectly mild, and so far as it has any taste (for it is very insipid) is pleasant. Its colour after cooking is white, with a slight tinge of purple on the outside:—when poor or unripe, the whole is of a dull lead colour. Taro, beat up and mixed with water till it forms a paste, called *poi*, is the common food of all classes; and at all their meals answers the double purpose of bread and vegetables. But I forget that I have the day's walk yet before me.

After leaving the taro ground,

we entered on a barren and dreary plain, with scarce a sign of vegetation. This, at the end of two miles, terminated abruptly by an almost perpendicular descent, of near an hundred feet, into a small but beautifully verdant valley, filled with several large groves of cocoanut trees, and refreshed by two or three cool and babbling streams. On the smooth sward, with which the grove through which our path led was finely carpeted, we partook of some refreshment, and rested during the heat of mid-day. The scenery from this place to the lake, was altogether more interesting than any we had before met. The deep and winding dell through which we pursued our course, was cool and pleasant from the noisy brook that swept under its precipitous banks, and imparted luxuriance to the vegetation with which it was covered. Enormous and misshapen cliffs of dark rock appeared every where around us, and on our left, for the greater part of the distance, an unbroken ledge, more than an hundred feet high, overhung our heads. The ascent from this ravine was very steep, and on reaching the top, we found ourselves at a sufficient elevation to command a view of the greater part of the leeward side of the island, including the port and town of Honoruru, &c. &c., and immediately before us the object of our search—the *Salt Lake.* It is between two or three miles in circumference—having a few feet of water only, in its greatest depth; and from the entire incrustation of its bottom and shores with salt, at the distance at which we first saw it, appeared precisely like a frozen pond in the spring, with the water standing on the snow and ice, before it has become completely broken up. After descending from the hill, we followed the southern shore for some distance, and collected many beautiful specimens of the salt, as it had formed on twigs, and grass, and pebbles, over which the water had flowed. The impregnation of the water is exceedingly strong, and the crystallization so rapid, that from this natural work alone, immense quantities of salt might be exported. It has no outlet and is supplied with water by a very small stream, from the rocks on the western side.

On our return, we met the prime minister and his retinue, in the valley of Cocoanuts. He had just landed from his barge, having come by water, and expects to remain some days in the vicinity of the lake, to superintend the preparation of 400 barrels of salt, for the Russian brig now in port. (He receives three dollars for each barrel.) He seemed much pleased, though surprised to meet us, especially Mrs. S. on so long a walk, and very politely offered us refreshments of wine, &c. We accepted a watermelon and a few cocoanuts, the milk of which is a favourite beverage with us, when warm and fatigued.

Before we reached the taro ground in the valley of Honoruru—the wind had risen, and showers of rain occasionally reached us from the mountains, which were buried in clouds, so that we were glad to take the shortest path to the village. In doing this, however, we came near to increasing our fatigue and exposure, for the path led to the deepest and widest part of the river; on reaching which, no one could be prevailed on, though the opposite bank was covered with natives, and their canoes were stowed all along the shore, to ferry us over, without a payment in *dollars.* It was in vain we told them "of silver and gold have we none," and after waiting some minutes to see if our evident fatigue and anxiety to cross would not touch the sympathy of some one, we were about taking the only alternative of walking a mile round, when the wife of a young chief, who was one of Harriet's pupils in English at Lahaina, happened to come to the bank, and imme-

diately ordered her own canoe to bring us over.

Our fatigue was considerable, but not equal to the gratification we derived from the excursion. A walk of near twelve miles, through water and mire—over hill and dale and precipice, in a tropical climate, with an infant thirteen months old, speaks pretty well for the health of our dear H.

During our absence a brig from South America, bound to Calcutta, has arrived, and may possibly offer an opportunity of sending letters to America, with the prospect of reaching our friends earlier than by a future vessel, bound round Cape Horn.

Wednesday, 12th. Our friend Mr. Elwell, the agent of a large commercial house in Boston, arrived in the schooner Gen. Washington from Tanai, bringing the unwelcome intelligence of the total wreck of the "*Haaheo O Hawaii*" "The Pride of Hawaii," the king's favourite brig, and the once celebrated *Cleopatra's Barge*, of Salem, Mass. She went ashore in a gale at Tanai on the 7th of April, and is entirely lost. She was at anchor in an exposed situation, when the gale came on: part of the crew were away from the vessel, and the rest were too much intoxicated to take their anchor, in time to keep off the lee shore. She retained much of her former splendour and beauty, and having been a great expense to the nation, her loss will be deeply regretted, especially since it has occurred during the king's absence.

Friday. Capt. Wilds, Mr. Wilds, and Mr. Elwell take tea with us.

Teusday, 18th. I yesterday dined on board the ship Enterprise, with Capt. Ebbett, and am only now returned from seeing Mrs. Ellis, and Mr. and Mrs. Loomis, and their children, safely out of the harbour, in the same vessel, for a short voyage to the windward islands. Capt. Ebbetts, intending to visit Maui and Hawaii on business, kindly proposed that Mrs. Ellis should try the effect of the voyage on her health; and as Mr. Ellis cannot conveniently leave home at present, Mr. and Mrs. Loomis have accompanied her, to render such services as may be necessary to one in her very feeble state, and at the same time to pay a visit to their friends at Lahaina and Kairua. Harriet has taken charge of Ann, Mrs. E.'s youngest daughter, who, with Mr. Chamberlain, Mr. Harwood, and our own little family, are now the only occupants of the old mansion—Old, I say, for it looks as gloomy and weatherbeaten as if it had stood half a century.

Monday, 24th. Yesterday the whale ship, William and Eliza, of New Bedford, arrived.

Wednesday, May 26th. I have just returned from witnessing a solemn scene, in the dying moments of the kind and amiable chief—the warm friend and patron of our mission—*King Taumuarii!* He expired this morning at 9 o'clock, after an illness of a fortnight. He was not thought in a dangerous state, however, till within the last day or two. On Monday morning he made his will, and yesterday at 12 o'clock became insensible. I visited him almost daily during his sickness, and only on Saturday evening, made one of a sad group of friends who followed him, as he was borne on a sofa through a loudly wailing multitude, from a small frame house in which he was taken ill, to a larger and new one, which has just been completed for Kaahumanu; but even then, I had little thought that he would so soon be in the world of spirits. Mr. Ellis and myself were sent for early this morning, to see him die. Mr. E. remained about an hour; and as Taumuarii seemed to have revived a little, after making a prayer, he returned to the mission-house, not having taken breakfast. A few moments only after he left the room,

the old king breathed his last breath without a struggle—and I had the melancholy satisfaction of smoothing his features, after the rough hand of death had passed across them.

The moment it was evident he was in the very last agony, Kaahumanu ordered the door fastened and the window curtains dropt—when they began preparing the corpse for exhibition to the people, who had assembled in multitudes about the house. A Chinese lounge, or settee without a back, was spread with a rich mantle of green silk velvet, lined with pink satin—on this the corpse was laid, the lower extremities being wrapped in loose and heavy folds of yellow satin, while the chest and head were without covering, except a wreath of feathers placed on the head, so as to pass over and conceal the eyes. The splendid war-cloak of the king, composed of red, yellow, and black feathers, was spread over the arm of the settee at his head, and a large cape of the same material and colours, occupied a corresponding place at his feet. The crowd without had, in the mean time, received some intimation of the event; and redoubling their lamentations, were rushing from all directions towards the windows and the doors, so that it was difficult to keep them closed; as soon, therefore, as the body was thus laid out, the curtains of the six windows in the room were again drawn up, and a scene of wailing ensued that is indescribable. I secured a rough sketch of the group in the room, consisting of Kaahumanu, his wife—Kearïiahonui, his son—Hoapiri, Wahine, and Opiia, the sisters of Kaahumanu and Laanai, the husband of Opiia, besides one or two attendants. If I ever have leisure to copy it, you may see it at some future period.

The death of scarce any other chief could affect us so deeply and sincerely. My first interview with him, the day we arrived at Oahu, inspired me with a feeling of respect that I never have known for any other native, except our patroness at Lahaina, the good queen Keopuolani. He always appeared more civilized—more dignified—more like a Christian, than any of his fellows; and I can, with the strictest veracity, say of him that which I can hardly do of any other in the nation—that I have never heard from him a word, nor witnessed in him a look or action, unbecoming a prince, or what is far more important, inconsistent with the character of a professedly pious man. His high features and slightly stooping shoulders, gave him a patrician and venerable look. His manners were easy and gentlemanlike, and as a "*royal captive*," to those acquainted with his publick and private history, he was truly an interesting object. A shade of melancholy was always traceable in his countenance, and when visiting him, I have often been reminded by his case, of the early history of the amiable Prince James the First, of Scotland.

You are acquainted with the kind and generous part he acted on the arrival of the mission family in 1820, and of the fatherly care he exercised over those of them who were established in his own island, till the period of his removal to the windward, in conformity to the wish of the general government. The introduction of the religion of salvation in this perishing land, has not been, as we trust, without everlasting benefit to him. He professed to have the hope of eternal life through the redemption of Christ, and his last days were marked with a peace which we believe to have been that of the righteous man. Mr. Ellis was greatly gratified with his conversation during his illness, till he became insensible. His body is to be carried to Lahaina, to be deposited, at his special request, in the same sepulchre with Keopuolani.

Thursday, 27th. Spent this morning with Kaahumanu and the nearest relatives of the deceased, and at their request took another sketch of him, as he lay in a full dress of British uniform. Mr. Ellis succeeded at the same time, in getting an excellent profile likeness from the corpse.

Friday, 28th. At 9 o'clock this morning all the members of the mission family now at Honoruru, went to the royal residence, to attend religious services before the embarkation of the funeral party. There was a very large collection of chiefs, foreigners, and common people. At 10 o'clock the coffin, covered with black silk velvet, and enveloped in a rich pall of the same material, was carried into the open air in front of the house, in the middle of the circling crowd. The chiefs, dressed in full mourning, surrounded the coffin—Kaahumanu and Keariiahonui, taking their seats near the head. Harriet, Mr. Chamberlain, and the foreign residents occupied the verandah, into which the doors and windows of the second story open, while Mr. Ellis and myself occupied the front door of the ground floor. After a hymn and prayer, Mr. E. preached from the words, "Be ye also ready." The services were closed by singing a native version of Pope's "*Dying Christian.*" The corpse was immediately carried on board a pilot boat, and followed by the nearest friends and Mr. Ellis, who accompanies them to Maui. They chose the pilot boat as the best sailer. Several schooners and brigs filled with people, followed during the morning. Every thing was conducted with the propriety and order of a Christian burial, and testified to the benefits derived from moral and religious instruction.

Saturday, 29th. Surely gross darkness covers this people, and, though the Sun of Righteousness has risen on the gloom, the spectres of superstition are daily seen flitting across the beams of a brighter day. Since I have been at this place, I have often made a retired walk, on the side of Punch Bowl Hill, a place of study in the cool of the morning and evening. As I was walking backward and forward there this afternoon, with a paper in my hand, a small party of the natives approached, and charged me with being a *wicked man*, for *praying* their chiefs to death—that Taumuarii was dead by my prayers —that I was killing Karaimoku, and soon there would not be a chief left on Oahu. I explained to them their mistake, as to the object of my frequenting that spot, and the inability of any one, by prayer or incantation, to take away the life of another; but they said my words were "*falsehood only;*" and an old woman hurried off to a quarry, where a number of men were digging stone for a large house Karaimoku is building, and bade them go and kill me at once, or Karaimoku would be a dead man. They only laughed at her, however, and Karaimoku himself who was near, on his way to see me, joined heartily with them. It seems the place I had thus occupied, was the site of an old idolatrous temple, and of course intimately associated, in the minds of the less enlightened of the people, with the superstitions of the tabu system—of which there is no remaining one more general or deep rooted, than that of a belief that certain persons have the power of cutting short the lives of others, by sorcery and prayer. Near the close of our last quarterly publick journal, you will find some remarks on this subject.

Sabbath evening, 30th, 9 o'clock. While I take my pen to write, my dear M. the first temple ever erected for the worship of the only true God on these islands, is smoking in ruins! About an hour since, while the family were singing a few hymns after tea, with Mr. Hunnewell and Mr. Harwood, we were

alarmed by the ringing of the chapel bell, and on reaching the door, discovered the south end of the building in a full blaze. Being entirely of grass, in five minutes the whole was on fire, but not till, by the prompt exertions of a few foreigners and natives, every article of any value, such as the Bible, lamps, pulpit, (which was moveable) window and door frames and seats, was removed. The loss is trifling as to real value; the house was very old and shabby, and to be used at all much longer, would have required to be rebuilt—and the chiefs had determined to build a stone chapel, as soon as Karaimoku's house is finished—but to have a house of the kind destroyed by an incendiary is painful. Suspicion, as to the perpetrator of the deed, has fallen on a drunken man, who was reproved for improper behaviour during the service this afternoon, and who was heard to threaten to burn the "hale pule," house of prayer. Others say it has been destroyed by way of retaliation for the death of Taumuarii—who they think was the victim of our prayers. Whichever may have been the cause, it originated only with the father of evil. We could not see it sink into ruins without an emotion of sadness, especially as it fell by the hands of baseness. I for one, have reason to think of it with recollections of tenderness and attachment. More than one circumstance has caused it to be associated, in my mind, with incidents that stand recorded among the most interesting in my life. Some few too, may, throughout eternity, remember it as "the house of God and gate of heaven," to their souls. But it will be such to no other forever. Many of the natives wept aloud—I doubt not with most unfeigned sorrow—and the air was filled with the exclamations—Aroha ino! aroha ka hale pule—ka hale O ke Akua! a we! a we! (great is my sorrow—great my love for the house of prayer—for the house of God! alas! alas!) uttered in most piteous tones. The class of native teachers who are at present under my personal instruction, were most of them quickly on the ground, and carried all the articles rescued from the fire, within the walls of the mission yard; they manifested much indignation at the wickedness of the "*kanaka naaupo*," (dark hearted fellow) who had done the deed.

Monday, 31st. Opiia, her husband Laanui, and several of the chiefs, were at the mission-house before sunrise this morning, to sympathise with us for the loss of the chapel. The chiefs design punishing the culprit, if he can be discovered, and have already given orders for the erection of a new and larger house of worship, without any suggestion from any one, of the propriety or necessity of it.

Having an opportunity of sending to America by the way of China, I shall close these sheets with the present date. On running over what I have written, I am almost ashamed to send so *large a book*, filled with matter of such little interest and importance. I hope, as I become better acquainted with the language and the islands, that what duty permits me thus hastily to write, will be more worthy the perusal of my friends. I say *friends*, for as I have before told you, I am perfectly willing that these rough "*sketches of home*," should meet the eye of all who in the perusal of them, will forget the official character and situation of the writer, in affectionate recollection of the exiled relative and confidential friend.

Yours, as ever,

CHARLES SAMUEL STEWART.

M. M. S. BOWERS.

Review.

MILTON'S TREATISE OF CHRISTIAN DOCTRINE.

Under the head of Literary and Philosophical Intelligence, in our number for October last, we gave from the London Literary Gazette, a full and correct exhibition of the general contents of this long lost work of the greatest of modern poets—in regard to which there has been, ever since its discovery was announced, a deeply excited curiosity throughout the learned world. It has recently been reprinted in our country, at Boston; and we were preparing ourselves, by a very careful perusal, for its review, when we received our number of the Evangelical Magazine for December last; which contains a review, much like that which we had contemplated. Our first intention, indeed, had been, to make our review extensive and particular: but this design we abandoned, on considering, not only the scantiness of our pages, but the probability that those who wish for an intimate knowledge of these singular volumes—such they truly are—will read the whole for themselves. We think that the contents of the work in our October number, the short review which we shall extract from the Evangelical Magazine, and some additional remarks of our own, will satisfy those of our readers who will not be disposed to peruse the book at large. If however, we shall hereafter find, that the essays announced in the review we publish, or that any other remarks or strictures that we may meet with, or be disposed to make ourselves, will probably be useful or gratifying to our readers, they shall certainly not be withheld. The American edition of the work, which is very handsomely executed, is printed in two octavo volumes. It appears by the following title, which stands at the head of the article in the Evangelical Magazine, that the British publication was in the quarto form; and it strikes us that the price was unusually high.

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"*A Treatise on Christian Doctrine; compiled from the Holy Scriptures alone. By John Milton. Translated from the Original by Charles R. Sumner, M. A., Librarian and Historiographer to His Majesty, and Prebendary of Canterbury.* 4*to.* 2*l.* 10*s. common paper;* 5*l.* 5*s. best. Knight, Pall-Mall.*

The genius and learning of the Commonwealth have raised it to a pre-eminent distinction in the annals of our country's glory. In every department of human knowledge it boasted of men who shed a lustre on their own times, and who lived for the good of posterity. After the detraction of ages, it is pleasing to find, that the memory of those unrivalled individuals who flourished in this illustrious period, is emerging gloriously from that cloud with which political prejudice has attempted to obscure it, and is promising, once more, to impart a character of thought and energy to the busy age in which we live. There was a time, when to mention the name of Cromwell, or any of the leading men who adhered to his administration, was to awaken the clamour of fanaticism, hypocrisy, and treason; but this virulent slang is every day becoming less welcome to all ranks and classes in the community, and a more dispassionate judgment is beginning to be exercised, in reference to men and measures which have been too long viewed through a jaundiced medium.

We cannot but view Mr. Sumner's preface to the work before us, as a most honourable specimen of that species of candour to which we have alluded. Although a clergyman of the National Church, and high in ecclesiastical and royal favour, he has ventured to speak of the Protectorate in terms of considerable respect. At least, he has not allowed himself to employ the language of ungenerous invective, but has dealt with exemplary fairness in speaking of talents and character, which nothing but a puny prejudice would ever have dared to impugn. We are, indeed, highly delighted with Mr. Sumner's preface; not more by the liberal spirit which it breathes, than by the perspicuous account which it gives of the great poet's theology. Upon the discovery, the identification, and the peculiarities of this posthumous volume, the learned translator has dwelt at large, and by the able critique which he has thereby furnished, has rendered, in a measure, the labours of all future reviewers unnecessary. His task, in all respects, is most ably performed; and whatever may be the opinion entertained respecting the work itself, there can be but one of the distinguished translator.

It is not without a pang of regret that we profess our belief, that this long lost system of theology is indeed the actual production of the immortal Milton. That it fell from his pen, and that too at a period of life when his judgment must have reached its utmost maturity, cannot for a moment be doubted. Whatever, therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of his earthly pilgrimage they were, in many essential particulars, wretchedly erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the Son of God to be nothing more than an exalted creature;—that he held the materiality and death of the human soul;—that he denied the doctrine of justification by faith alone, without works;—that he maintained, in unqualified terms, the total abrogation of the Decalogue;—that he resolved the institution of the Christian Sabbath into a mere matter of expediency;—that he pleaded for the lawfulness of polygamy;—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are mixed up a variety of minor ones, equally characteristick of that spirit of unhallowed speculation, which, in the case of the great poet, was found to associate itself with an avowed contempt for human authority, and a profound deference for the word of God. To some of our Baptist brethren, it will not be a little gratifying to find that Milton was on their side. The triumph is, however, in some degree moderated by the circumstance, that his extreme heterodoxy in other particulars, must forever annihilate him as a theological authority. If, however, they *will* boast of him, let them not forget that he was an *Arian*, a *Polygamist*, a *Materialist*, a *Humanitarian*, and, in fact, an abettor of almost every error which has infested the church of God.

How little, alas! can mere genius effect in protecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiescence in the revealed truth of Heaven! How affecting is it to see the most stupendous intellects, falling victims to the sorcery of an ingenious though deceitful theory, while the unlettered peasant holds on in the even tenor of his way, believing what God has said, and obeying what he has commanded!

When first we perused the objectionable parts of Milton's theo-

logy, we were ready to say, what a pity is it that the work at large ever escaped from its ancient hiding-place! Upon reflection, however, we are now disposed to think somewhat differently; for it is surely not a small advantage, to know what can be said in support of dangerous opinions by men of gigantick powers. If such men as Milton can be confuted, nothing, or but little, is to be apprehended from inferior quarters. With these feelings we have resolved, in a series of Essays, to answer the most unscriptural parts of this elaborate work, and to furnish our numerous readers with the means of arriving at a conclusion satisfactory to their own minds, and agreeable to the word of God. We have been led to form this resolution, partly because of the publicity which Milton's opinions have obtained in intelligent circles; and partly, because, in a short review, we could not have entered into an effective discussion.

We conclude our present remarks by informing our readers, that although there is a host of errors in the volume before us, it has, nevertheless, some decided claims on the lovers of biblical knowledge. It is marked throughout, and even where the reasoning is perverse, by a very decided appeal to the sacred oracles. If the proofs selected from the Holy Scriptures are not always pertinent, they are at least, exceedingly numerous, and show that the distinguished author had not relinquished, in the progress of his speculations, a profound deference for the word of God. In some parts of the work, too, we have discovered passages of transcendent energy and pathos, which would bear comparison with the very richest of his other compositions. In closing the volume, however, our prevailing impressions are those of bitter sorrow and regret.—Would that Milton had felt more humbly, and then, doubtless, would he have thought and written more correctly!"

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Of the volumes before us, about two-thirds of the contents consist of the very words of scripture; and in every instance, there is a distinct reference to the book, chapter and verse, where the quoted passage may be found. Milton professes the most profound reverence for Divine revelation—to have been guided wholly by its dictates, and to be willing to submit unreservedly and cheerfully to its authority. But if he had really felt and acted as he professes to have done, we are confident he could never have written much that we find in this treatise. Accordingly, it is curious to observe how he frequently appears to forget his declared adherence to the plain language and obvious import of scripture, and to resort to all the resources of the critick, the logician, and we had almost said the sophist.

Although we can by no means pretend so much as to hint at what we consider the minor errors of this treatise, and although the more important ones are indicated in the review we have borrowed, yet we think it right to let our readers know what are the author's tenets, in regard to the Son of God, the Holy Spirit, and the doctrine of the Atonement; because among Arians and Socinians, with whom Milton must be classed, there is the greatest diversity of opinions, on these all important points. We can give but a small part of what is said on these topicks, but it shall be given in the words of the author, and so as to afford a fair exhibition of his sentiments. Of the Son of God he says—

"This point appears certain, notwithstanding the arguments of some of the moderns to the contrary, that the Son existed in the beginning, under the name of the logos or word, and was the first of the whole creation, by whom afterwards

all other things were made both in heaven and earth."—p. 106, vol. i.

Then, after the quotation of a number of texts and passages of scripture, to show that the Son of God existed before any other created being, and yet not by an eternal generation, he adds—

"It is evident however upon a careful comparison and examination of all these passages, and particularly from the whole of the second Psalm, that however the generation of the Son may have taken place, it arose from no natural necessity, as is generally contended, but was no less owing to the decree and will of the Father than his priesthood or kingly power, or his resuscitation from the dead. Nor does this form any objection to his bearing the title of begotten, in whatever sense that expression is to be understood, or of God's 'own Son,' *Rom.* viii. 32. For he is called the own Son of God merely because he had no other Father besides God, whence he himself said, that 'God was his Father,' *John* v. 18. For to Adam God stood less in the relation of Father, than of Creator, having only formed him from the dust of the earth; whereas he was properly the Father of the Son made of his own substance. Yet it does not follow from hence that the Son is coessential with the Father, for then the title of Son would be least of all applicable to him, since he who is properly the Son is not coeval with the Father, much less of the same numerical essence, otherwise the Father and the Son would be one person; nor did the Father beget him from any natural necessity, but of his own free will,—a mode more perfect and more agreeable to the paternal dignity; particularly since the Father is God, all whose works, as has been already proved from scripture, are executed freely according to his own good pleasure, and consequently the work of generation.

"For questionless, it was in God's power consistently with the perfection of his own essence not to have begotten the Son, inasmuch as generation does not pertain to the nature of the Deity, who stands in no need of propagation; but whatever does not pertain to his own essence or nature, he does not affect like a natural agent from any physical necessity. If the generation of the Son proceeded from a physical necessity, the Father impaired himself by physically begetting a co-equal; which God could no more do than he could deny himself; therefore the generation of the Son cannot have proceeded otherwise than from a decree, and of the Father's own free will.

"Thus the Son was begotten of the Father in consequence of his decree, and therefore within the limits of time, for the decree itself must have been anterior to the execution of the decree, as is sufficiently clear from the insertion of the word 'to-day.'"—pp. 109, 110, vol. i.

The following connected passage, which closes the chapter "Of the Holy Spirit," will sufficiently show the opinion of the author relative to that Divine agent—

"Lest however we should be altogether ignorant who or what the Holy Spirit is, although scripture nowhere teaches us in express terms, it may be collected from the passages quoted above, that the Holy Spirit, inasmuch as he is a minister of God, and therefore a creature, was created or produced of the substance of God, not by a natural necessity, but by the free will of the agent, probably, before the foundations of the world were laid, but later than the Son, and far inferior to him. It will be objected, that thus the Holy Spirit is not sufficiently distinguished from the Son. I reply, that the Scriptural expressions themselves, 'to come forth,' 'to go out from the Father,' 'to proceed from the Father,' which mean the same in the Greek, do not distinguish the Son from the Holy Spirit, inasmuch as these terms are used indiscriminately with reference to both persons, and signify their mission, not their nature. There is however sufficient reason for placing the name as well as the nature of the Son above that of the Holy Spirit in the discussion of topicks relative to the Deity; inasmuch as the brightness of the glory of God, and the express image of his person, are said to have been impressed on the one, and not on the other."—pp. 225, 226, vol. i.

We are not now to combat the errors here stated. Both before and since the time of Milton, they have been repeatedly and triumphantly confuted. In regard to the atonement, our author's sentiments may be learned from his definition of *Redemption*.

"*Redemption* is that act whereby *Christ, being sent in the fulness of time, redeemed all believers at the price of his own blood, by his own voluntary act, conformably to the eternal counsel and grace of God the Father.*"—p. 383.

In his subsequent explanations, he insists that the atonement of Christ was properly and strictly *vicarious;* so that in this particular he differs from the whole modern school of Unitarians. Both in relation to the Son of God, and the nature of the atonement, the sentiments of Milton appear to us to have been very similar to those of the celebrated Dr. Samuel Clarke.

Mr. Sumner, in the "Preliminary Observations," which are prefixed to his translation, shows that Milton's opinions, relative to the doctrine of the Trinity, were once orthodox; that in some of his previous publications he had even denounced Arians and Socinians, as unworthy of the name of Christians; and he has inserted, from his tract entitled "Of Reformation in England," the following sublime address to the Trinity in unity—

"Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! And thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one tripersonal Godhead! look upon this thy poor and almost spent and expiring church."—p. xxxiii.

Milton, however, had probably adopted the notions relative to the Deity, which appear in this treatise, before he composed "Paradise Lost," and "Paradise Regained." Yet those works had, till the late discovery, been generally considered as entirely orthodox. Mr. Sumner, notwithstanding, shows that in Paradise Lost, there "are real and important contradictions in the language of Milton on this subject"—the subject of the Trinity. It has been the known practice of Unitarians, in every age, to use such language as is capable of an application to orthodox opinions, long after those opinions have in reality been abandoned by themselves; and with this Milton appears to be justly chargeable. Nothing is more certain than that, till the appearance of this treatise, he had been generally considered as holding every important doctrine of religion correctly. Johnson, whose rigorous attachment to the creed of the established church of England is well known, who had no friendship for Milton's peculiar notions, and who had carefully read all that was then known to have come from his pen, says in his Life of Milton—"Milton appears ..... to have been untainted by any heretical peculiarity of opinion." What would he have said, in what language would Milton have been denounced, if this treatise of Christian doctrine had been then discovered!

But this treatise will explain what appeared to Johnson and to others to be a strange peculiarity in Milton's practice; namely, that with all his avowed and apparent reverence for religion, he belonged to no church, and maintained no visible worship. We say without hesitation, that there was no church then on earth, and we firmly believe there never was and never will be one, with which Milton could be supposed able cordially to unite, while holding the opinions contained in this book. Nor was there any church, while he lived, that held any portion of orthodoxy, that, with a knowledge of his sentiments, would have received him. The representation of his unhappy errors, as given in the review we have taken from the Evangelical Magazine, is not only true, but extremely lenient.—He was all that the writer of that article represents him, and much worse. There is scarcely a subject that he touches, on which, before he leaves it, he does not become an advocate for some strange, and in many instances, very objectionable peculiarity—He is least exceptionable in showing what are the duties which men owe to themselves and to others.

Mr. Sumner wishes that Milton had been acquainted with the able publications of Bishop Bull and Dr. Waterland, on the doctrine of the Trinity. But we have no belief that these publications, or any other, would have had any influence on his mind; unless indeed it had been to render him more zealous in the defence of error. He appears to us, to have thought himself superior to all instruction. His powers and his attainments were wonderfully great, and he was fully conscious of them all. The sin of the archangel who fell, which he has so admirably described,—pride of intellect and disdain of all subjection —seems to have been the sin that easily beset himself. Never have we closed a book so deeply impressed, as when we closed this, with the truth of a remark made by Young, in his "Centaur not Fabulous"— "With the talents of an angel, a man may be a fool." On the final destiny of the extraordinary man who wrote this Treatise of Christian Doctrine, we have neither right nor inclination to pronounce; but we may be permitted to say, that in the view of man's whole existence, we would infinitely rather be John Bunyan than John Milton.

Literary and Philosophical Intelligence, etc.

Don Joseph Conde, a member of several learned societies, the librarian of the Escurial, and of the Academy of History, in Spain, has rendered an eminent service to the learned world, by publishing a "History of the Domination of the Arabs in Spain, extracted from various Arabic Manuscripts and Memoirs." This work, which was published at Madrid in 1820 and 1821, may be considered as the most complete that has appeared on the subject. Many doubts are cleared up by it, many errors rectified; it enables the reader to trace, without difficulty, the long succession of Princes, who, under the names of Emirs, Caliphs, or Kings, ruled over conquered Spain; and it describes all the internal divisions which tended, much more than the Spanish arms, to weaken the Arab power, and finally to destroy it.

Important Invention.—We understand that a Mr. Kay, of Preston, has invented a mode of spinning flax by machinery, which bids fair to work a complete revolution in linen manufacture, and to give this country advantages in that manufacture, which it has not hitherto possessed. We are not acquainted with the particulars of Mr. Kay's invention; but we are informed, on very good authority, that, from an inferior description of flax, and with very little heckling, he is enabled to spin 200's yarn without difficulty. Some idea may be formed of the value of this discovery, when it is known that the price of linen yarn of this degree of fineness, in the neighbourhood of Valenciennes, where it is used for the manufacture of the finest thread lace, is about 1200 francs (or nearly £50 sterling) per pound weight. We understand that instead of heckling his flax, Mr. Kay steeps it in a liquid that dissolves the glutinous matter by which the fibres are connected together, and thus, without injuring the strength of the flax, he gives it a degree of fineness which is not attainable by any other process. He has, we believe, secured his invention by a patent; and several cotton spinners at Preston have paid considerable sums for the privilege of exercising it.—*Manchester Guardian.*

In the year 1824 it appears that 239 men and 132 women committed suicide in France, being a diminution of 19 in number. The greatness of the number is openly attributed to the gambling-tables, the lottery, and the houses of debauch kept up by the government for the sake of the profit derived from them, with the distress that inevitably follows those who become their dupes.

Piercing of Iron by Sulphur.—Col. Evasin, Director of the Arsenal at Metz, in a letter to M. Gay Lussac, stated the following experiments:

"I placed a bar of wrought iron, about six-tenths of an inch in thickness, into a forge, fed by fossil coal, and when it was

welding hot, I drew it out, and applied to the surface a stick of sulphur six-tenths of an inch in diameter. In fourteen seconds the sulphur had pierced a hole through the iron perfectly circular. Another bar of iron, two inches thick, was pierced in fifteen seconds. The holes had the exact form of the stick of sulphur employed, whether cylindrical or prismatic. They were, however, more regular on the side at which the sulphur came out than on that to which it was applied."

Employment of Caustic to destroy the Variolous Eruption.—M. Velpeau read a memoir to the Royal Academy of Medicine, tending to prove that if the pustules of the small pox are cauterized within the two first days of their appearance, they die away entirely; and if this be done even later, their duration is abridged, and no traces of them are left. The caustic he employs is a solution of nitrate of silver, in which he dips a probe, with which he pierces the centre of each pustule. M. Dumerel says that he has been long familiar with this practice, but instead of the solution, he employed the solid caustic itself.—*Archives Générales.*

Productiveness of the Potato.—A correspondent of the Leeds (Eng.) Mercury, states, that on the 18th May last, he planted a potato of the Irish breed, (without either extra manure or labour,) weighing one pound, and on the 7th of November took up the produce, which weighed forty-six pounds. Suppose this was planted and replanted for the term of seven years, and continue to be equally productive, it would yield 1,815,906,905 loads of potatoes, and would require 13,159,069 acres of land to grow upon, at the ratio of 100 loads per acre.

There were, in England, at the beginning of last month, eighty-five or ninety Mechanics' Institutes, or similar establishments connected with libraries. The celebrated geometrician and astronomer, La Place, had written a letter to the President of the London Mechanics' Institute, in which he commended them highly.

At Bengal, about ten thousand boys and fifteen hundred girls, are in a course of education under the auspices of the British.

In the first Constituent Assembly of Guatemala, in 1823, three Indian deputies took their seats, of whom two were ecclesiastics. An Indian was also elected senator. The tribes of Indians in that republic form more than half the population. By the constitution, they are placed on an equality with the descendants of the Spaniards.

On the subject of longevity, the editor of the New Hampshire Historical Collection says:—"In the course of my reading for several years, I have noted the names, residence, and age, of old persons who have died in the *United States.* My list as to the *number* is incomplete, and for want of information will always remain so. It includes only those who were ninety years of age and upwards; the whole number is 2080, one of whom lived to the advanced age of 150 years. Of this number, 1023 were men, and 1057 women. The smallest number died in the months of May, June, and August; but the greatest number in January, February, and March;—in January nearly four times as many as in June."

The first European settlement in North Carolina was made at Roanoke Island, in the summer of 1585, two hundred and forty years since. In 1730, one hundred and forty-five years subsequent, and ninety-six years ago, Dr. Brickell, who published a natural history of the then colony, made an excursion towards the mountains, and says "he travelled *fifteen* days without meeting with a human being." The population of the state may now be computed at 650,000.

Potato Paint.—Take a pound of potatoes, skinned and well baked; bruise them in three or four times that weight of boiling water, and then pass them through a hair sieve. Add two pounds of fine chalk in powder, previously mixed in double the weight of water, and stir the whole well together. This mixture will form a *glue*, to which any colouring powder may be added, even charcoal, brick, or soot, for painting gate posts, &c. exposed to the action of the air.

A proposition is before the Legislature of Massachusetts, to supply every town in the State, with a set of the volumes of its history, from the first settlement.

The Vermont Journal states that eight hundred tons of copperas have been manufactured at the mines in Stafford the past year; yielding a net profit of 25,000 dollars.

Secrets of Health.—The four ordinary secrets of health are: early rising, exercise, personal cleanliness, and the rising from table with a stomach unoppressed. There may be sorrows in spite of these, but they will be less with them, and nobody can be truly comfortable without them.—*Phil. Jour.*

Religious Intelligence.

FEMALE EDUCATION IN INDIA.

In our number for March we announced the formation of The Calcutta Ladies' Society for Native-female Education. In December last an examination of the children took place, in the presence of numerous ladies of the presidency. The girls, divided into four classes, had been previously assembled in an adjoining room, about 100 in number; one class of which, beginning at the lowest, was conducted into the room as soon as Lady Amherst and her suite had arrived. The children were examined by the Rev. Mr. Wilson, Mrs. Wilson, and the Rev. Dr. Carey. The whole of the examination was in Bengalee; and the classes were successively questioned on the Gospel of St. Matthew, Watts's Catechism, Pearce's Geography, and a very useful work defending and stating the benefits of female education, written by a learned native. Specimens of writing and needle-work were also exhibited. The children have given general satisfaction to those friends who are most actively engaged in promoting their welfare.

It appears that in less than three years, thirty native-female schools have been formed, and between 500 and 600 girls are under instruction in the different schools supported by the Ladies' Society for Native-female Education. Several of these have made rapid progress in reading the Bible: the first classes can all write; and many of them can perform interesting specimens of needle-work. An Association has been formed in Calcutta, in aid of the Ladies' Society. The Ladies who form the Committee of this Association have undertaken to superintend Native-female schools in their own neighbourhood, and to collect funds for the enlargement of their plans.

In reference to this Association, and to the general progress of female education, Mrs. Wilson thus writes:—"I hope that we may get at least six schools formed in the European town, which will be supported and superintended entirely by ladies of the Association. Several young ladies are learning to read the Bengalee: many already understand it. Thus, in a month or two, they will be perfectly qualified to take charge of a school or two each. Mrs. Reichart has taken charge of ten of my first schools, and is very happy in her work. The Ladies' Society has now thirty small schools; and we have opened two this morning, for the Association."—*Christian Observer for Nov.* 1825.

TABULAR VIEW OF PROTESTANT MISSIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

Compiled from the London Missionary Register for January and February 1825, *and from the preceding Survey.*

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the Church.
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	683	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	56	120	240	22,240	495
Ceylon,	18	28	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia and Polynesia,	35	63	93	7,586	2,000*
South American States,	1	2			
Guiana and the West Indies,	59	104		2,322	33,680†
N. American Indians,	35	88		900	200
Labrador,	3	14			193
Greeland,	4	16			
	289	584	394	50,000	37,919

* Mr. Ellis estimates the number of communicants in the Society Islands at 2,000.

† Upwards of 25,000 of these are coloured people in connexion with the Methodist denomination. About 4,000 are members of the Baptist Church.

The preceding tabular view is as perfect as can well be expected. Still it is very defective in some of its parts; especially in reference to the number of Native Assistants employed, the number of Pupils in the Schools, and the number of Communicants in the Churches. In several instances, in the principal Survey from which the table was compiled, the *Native Assistants* connected with missionary stations are said to be "many," and in other instances it is only stated in general that there are native assistants. The whole number may be 500.—In estimating the number of *Pupils*, we have adhered to the documents embodied in the above named surveys. But it falls far short of the truth; as may be seen from the following fact. In a general view of the Wesleyan missions in Ceylon, it is said, on the authority of one of the missionaries in that island, that the whole number of pupils connected with those missions, is between 9,000 and 10,000: but, in the survey of the several stations, owing to the want of documents, we find the mention of only about 2,000. Other similar instances of deficiency might be pointed out. Nearly a hundred schools were also mentioned, without any notice of the number of scholars, which they contain. Probably the whole number of pupils in the schools established by missionaries, falls not much short of 100,000. But the deficiency in the statement respecting the number of *Communicants* in the mission Churches, is believed to be far greater, than in respect either to the native Assistants or the Pupils. From but few stations do any returns appear. Had we time to make, ourselves, an extensive examination of documents, we might doubtless approximate much nearer to the real number of those, who, from unevangelized nations, have publickly professed the Christian faith. The Moravians estimate the converts connected with their missions at 30,000.—It should also be added, that in the above table all the male labourers at the missionary stations are reckoned: but the ordained missionaries amount to but little more than 400.—*Missionary Herald for January*, 1826.

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DEATH AND CHARACTER OF DR. BOGUE.

A friend, who was personally acquainted with Dr. Bogue, has obligingly furnished us with the following notice of him.

From the important station, which he filled, and the extensive influence, which he exerted among Protestant Dissenters in England, his death will be most sensibly felt, and deeply lamented.

He might justly be ranked at the head of the denomination of Christians, to which he belonged.

He was one of the first promoters and founders of the *London Missionary Society*; a Society, the extent of whose influence can be known only in eternity.

The first address to Christians, with a view to the formation of this Society, was from his pen; and the interest, which he felt in all its concerns, continued, with unabating and increasing vigour, to the hour of his death.

He was early appointed by that Society, in conjunction with their lately esteemed Treasurer, Mr. Hardcastle, and Dr. Waugh, who is now living, on a mission of inquiry to a neighbouring kingdom, which had been the prey of an atheistical philosophy; and the Essay, which he prepared for circulation in that country, on the inspiration of the New Testament, exceeds all praise.

In addition to this effort of his mind, he is known to the publick as the author of Discourses on the Millennium, a work which well deserves an edition from the American press; and of the History of Dissenters, which was prepared by him, in conjunction with Dr. Bennet of Rotherham. Several occasional sermons have also met the warm approbation of the religious publick.

As a *Preacher*, Dr. Bogue was peculiarly impressive. His manner was uncommonly dignified, and his Discourses full of thought and weighty matter.

Plain, simple and unaffected, he never failed to command the attention of his auditory; and it must have been their own fault, if his congregations were not instructed and edified by his ministrations.

As a *Speaker* on publick occasions, he was always listened to with the deepest interest: and, while the corruscations of a more youthful and lively fancy attracted the applause of the less discerning part of the audience, the strong sense and manly eloquence of Dr. Bogue were received with marked and decided approbation by the serious and judicious portion of the assembly.

As a *Man*, and a *Christian*, Dr. Bogue was courteous and friendly, modest and unassuming. The kindly smile with which he greeted his friends, and the almost apostolick benediction which he bestowed upon them at parting, will never be forgotten by those who enjoyed the privilege of his acquaintance.

In his political feelings, Dr. Bogue was ardently attached to the cause of rational liberty; though no one knew better than

himself to distinguish between liberty and licentiousness, and more highly to appreciate the advantages of a mild, but energetick government.

In the civil, literary and religious institutions of our rising country, he took the liveliest interest; and delighted to converse on our bright and brightening prospects.

His merit as a Scholar and Divine was appreciated in this, as well as in his own country. In the year 1809, he received a Diploma of Doctor in Divinity from Yale College in Connecticut.

In his person, Dr. Bogue was above the common size—commanding and dignified in his appearance—with features strongly marked, but tempered with the most benevolent expression.

To have been favoured with his friendship, and to have seen him within a few months of his translation to his Master's Kingdom, the writer of this brief obituary will ever esteem among the happiest circumstances of his life. J. C.—*Missionary Herald, Jan.* 1826.

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From a private source we learn, that of the undergraduates, [in Middlebury College] 49 are professors of religion, 20 are hopefully converted who have not yet made a publick profession, and most of the remaining 27 are now serious—some of them deeply impressed.—*Rec. and Tel.*

In Williams College, in the early part of last month, there were said to be very promising indications. Unusual seriousness pervaded the institution.

At Lubeck and Machias, places in the eastern extremity of Maine, revivals of religion commenced about the close of last summer. In the former place, from 20 to 30 have become hopefully pious. In the latter place, attention was very extensively excited to the subject of religion, and nearly 100 give considerable evidence of having been prepared, by Divine grace, to enter the visible church of Christ. At Cooper and Calais, towns in the same region, revivals have also commenced with favourable auspices.

Synod of New York.—The churches in the city of New York have many of them had very considerable additions within the year. Among these we mention the Central church, the Brick church, the church in Rutger's street, the Bowery church, the church in Canal street, and the church in Laight street. In the eighth Presbyterian church a degree of prayerfulness and active zeal has recently manifested itself, which promises very happy results. The church of Brooklyn has also largely participated in these special mercies from on high.

The Synod notice with pleasure the external prosperity and growth of the churches within our bounds. Several new churches, particularly in the city of New York, have been lately erected, and one or two infant congregations have lately been organized.

We know of no time when the external prosperity of our churches was more pleasing. For what there is encouraging, the Synod desire to be grateful, bless God and take courage—trusting the promise that the set time to favour Zion shall come, when the knowledge of God shall cover the earth, as the waters do the channels of the mighty deep.—*Rep. of Syn.*

Synod of Albany.—The Synod of Albany held their annual meeting at Troy on the 6th inst. The report of the state of religion within their bounds, states, that there have been few revivals of religion within their bounds during the past year. Two or three congregations, however, in the Presbytery of Londonderry have been favoured in this respect, and in the Albany Presbytery, some special blessings, were for a season manifested, and particularly in the county of Saratoga. The Oswego Presbytery, it is said, has experienced revivals in two or three of its congregations. Oneida Presbytery was visited in one of its congregations, as well as in the College located within its bounds. St. Lawrence Presbytery reports two of its congregations as blessed in this manner, and mention is also made of revivals in two or three places of the Presbytery of Ogdensburgh.—*Missionary Herald for Jan.* 1826.

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ANTI-SLAVERY SOCIETY OF MARYLAND.

In an address to the publick, this Society says, "There are now in the United States more than one hundred societies, formed on the basis of ours, who are pledged to aid and assist in the glorious work of emancipation. They are located as follows:—In Rhode-Island, 1; New York, 1; Pennsylvania, 4; Delaware, 1; Maryland, 4; Virginia, 2; North Carolina, 41; Tennessee, 23; Kentucky, 6; Ohio, 6; Illinois, 12.—Total, 101. More than forty of these associations have been organized within the space of two years in our southern country.

Among the measures adopted by the Maryland Society for the furtherance of its objects, is the project of opening a trade with Africa from the city of Baltimore; for which purpose books have been opened in that city for stock to be invested in the proposed trade. The

object of the enterprise "is to afford facilities to the free coloured people of Maryland, and of the United States, to procure *their own passage* to the land of their fathers, by opening a trade with 40,000,000 of inhabitants in Africa: by supplying them with the necessities of life, and receiving the produce of their soil, instead of slaves in return. The exports from this country will be manufactured articles of small bulk; those received from them will be much more bulky, and consequently three-fourths of the vessels in this trade would be under the necessity of going out in ballast, and afford a favourable opportunity to colonists to procure a passage. They would reduce the price to Africa so low as to be within the reach of every coloured person in America.—*Chr. Spec.*

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WESTERN AFRICA.

Death of Missionaries at Sierra Leone.

It is with deep concern we state the severe losses which the Church Missionary Society has recently sustained by the death of several valuable labourers.

The *Rev. Charles Knight* died on Sunday, on the 20th of March, 1825. He was taken ill on the 11th, and though hopes were entertained of his recovery, he was removed from his labours at the above time. He was interred at Gloucester, on the evening of the same day, amidst the lamentations of his bereaved people.

On the 1st of May, another mournful event took place. *Mrs. Coney*, who, with Mr. Coney, her husband, had removed to *Regent*, in consequence of the death of Mr. Knight, had been there only three weeks, when both Mr. and Mrs. C. were taken ill of a fever. Mr. Coney recovered, but Mrs. C. was removed to the world of spirits.

The *Rev. Henry Brooks*, who sent the intelligence of this event to the Rev. Mr. Raban, on the 2d of May, was himself, the very next day, attacked by the fever, which baffled all medical skill. He continued speechless, and apparently insensible, till half-past two in the afternoon of the next day, and then expired. It was thought that he had not been sufficiently on his guard against exposure to the sun, and that he had experienced a slight "coup de soleil," about a fortnight before his death. Apoplexy, it is supposed, followed the stroke.

The mission sustained a further loss by the death of that valuable labourer, the *Rev. G. B. Nylander*, on the 23d of May. He had a very severe illness in 1824, from which he never fully recovered, and nature at length gave way. His mortal remains were next day interred in the church-yard of Kissey, in a spot chosen by himself.

Mrs. Gerber also died on the 22d of the same month, about 24 hours before Mr. Nylander's departure.

"And now," says Mr. Raban, in his letter to the Society, "I need not say, that we are in an afflicted condition." Since the day we landed, we have lost six of our number by death, and four are now about to return. "The ways of God are in the deep, and his footsteps are not known." Yet we know that he changeth not; and we firmly believe, though sometimes tempted to doubt and dismay, that "all the paths of the Lord are mercy and truth toward every one of his servants. We feel most deeply these numerous and painful losses, and have no resource whatever, but in his wisdom, power, and faithfulness."—*Evangelical Magazine for December*, 1825.

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MISSION TO BUENOS AYRES.

On the 6th of Jan. ult. Mr. Theophilus Parvin was ordained by the Presbytery of Philadelphia as an Evangelist, with a view to his going as a missionary to Buenos Ayres. The solemnities of the ordination, took place in the Third Presbyterian Church, in the presence of a large and attentive audience. The Rev. Dr. Green presided, and made the ordination prayer; Rev. Mr. M'Calla preached; and the Rev. Dr. Ely gave the charge to the missionary.—Great interest was manifestly taken in the exercises, by those who witnessed them. The same evening Mr. Parvin was married to the eldest daughter of the late Hon. Cæsar A. Rodney, the American minister who died at Buenos Ayres.

Mr. P. has heretofore been employed as a missionary by the American Board of Commissioners for Foreign Missions. But his connexion with that Board has been dissolved by mutual consent; and he now goes at his own expense, and is to determine on his own measures. He has engaged a young lady of Philadelphia, Miss Sarah M'Mullin, to go out with him, as the superintendent of a female school, in which the higher branch-

es of education are to be taught. His own employment is expected to consist both of preaching and the superintendence of an academy. The family, we understand, took their departure for the place of their destination on the 28th ult., in a vessel from New York. We take a deep interest in this mission, and follow it with our earnest prayers that it may be attended with signal success.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund - -	$87 50
Of Rev. Samuel Lawrence, per Alexander Henry, Esq. for the Scholarship to be endowed by the Senior Class of 1823 - - - -	5 00
Total	$92 50

View of Publick Affairs.

Since our editorial office commenced, we recollect no month so barren of news, from every quarter, foreign and domestick, as the month which has just terminated. For this reason, and for no other, this department of our work, which we never mean to slight, will, on the present occasion, contain but little.

EUROPE.

Britain and France.—The only occurrence of much importance which has been announced in the publick papers, during the last month, from either of these great powers, is the great pecuniary embarrassment which exists in both, but most in Britain, among all descriptions of people concerned in monied transactions, or in commercial pursuits. Not only many individuals, but some banking companies, have failed, or stopped payment, for debts to a most enormous amount. The consequence of this, as usual, has been a scarcity of cash, and the experience of great distress among a large portion of the population. Not long since, there was such a superabundance of monied capital in Great Britain, that the only inquiry was, how it might be profitably employed. This appears to have led to the formation of joint stock companies, for prosecuting schemes for the accumulation of wealth, both at home and abroad; and also to every species of adventurous and even romantick enterprise, in which money might be employed, and by which it was hoped it might return with large increase. Hence all the floating capital was taken up, and credit was carried to its utmost limit, and was granted beyond all proper bounds. The consequence has been what is now experienced; and a harsh and severe remedy for the evil it certainly is; and yet, not improbably, a very salutary one, in the issue: for an inordinate thirst of gain, indulgence in unwarranted expense, and embarking in rash enterprise, are infinitely mischievous to any people. The evil, we believe, originated chiefly in Britain, where it is now felt most severely, and extended itself to France, principally in consequence of the connexion which the monied concerns of the two countries, in time of peace, almost always have with each other. Our own country has not escaped without feeling something of the shock; and it will be happy for us, if it shall teach caution and moderation to our commercial community.

One of the ablest state papers we have ever read, has lately been published in England; although it relates to events which took place some time since—It is Mr. Canning's reply to the complaints and remonstrance of the late Spanish minister, M. Zea, relative to the recognition by Britain of the independence of some of the late Spanish provinces in the southern part of our continent. The British minister shows, in the most incontrovertible manner, that his court acted on the plainest and best established principles of international law—principles on which Spain herself, very recently, as well as in former times, has repeatedly and notoriously acted.

SPAIN.—The celebrated palace of the Escurial was on fire, when a courier left it, on the 21st of November last; and great fears were entertained that the whole of the wooden part of the structure would be consumed. This palace was built by Philip II. in the form of a gridiron; that being the instrument, it is said, on which St. Lawrence suffered martyrdom—To him the palace was dedicated, because on the anniversary of his martyrdom the Spaniards gained the decisive battle of St. Quentin. The convent here is 740 feet by 580; and the palace forms the handle of the imaginary gridiron. There are many excellent paintings in the palace, and it also contains the tombs of the kings of Spain.—We know of no melioration which has taken place lately in the political state of this self-destroying country.

PORTUGAL.—A formal ratification has been exchanged of the treaty between Portugal and her late dependencies in South America: and it is said that a treaty of commerce between Portugal and the Brazils is also likely soon to be mutually agreed on.

ROME.—The Pope, it is reported, has recovered from his late dangerous illness; and new persecutions of the poor Jews have lately been organized at Rome. They are confined to a particular part of the city, and both men and women are compelled to wear a discriminating badge.

GREECE.—We have no news from Greece.

ASIA.

We have nothing to report from this quarter of the globe, the substance of which we have not heretofore stated.

AFRICA.

The British are prosecuting their expeditions into the interior of this great continent, and are making some important discoveries. It is affirmed that the slave trade is still carried on, perhaps as extensively as ever; and that none of the powers except the Netherlands, with whom Britain has made treaties for its suppression, act with good faith in regard to this nefarious business—this opprobrium of the civilized and Christianized world. We regret to observe that a considerable number of deaths have lately occurred among the missionaries of Sierra Leone. There has been some sickness, likewise, in the American colony at Liberia. Yet, on the whole, the colony is prosperous—Missionary and Sabbath schools are established.—It is also stated that a large tract of healthful country, extending far into the interior, has lately been obtained from the natives, in a manner entirely satisfactory to them.

AMERICA.

Another new republick, it appears, has been organized in Upper Peru. Its independence was formally declared in August last.

War we believe is likely to be formally declared, if it has not already been declared, by Don Pedro I. emperor of the Brazils, against the Republick of Buenos Ayres. The emperor has reinforced his garrison at Monte Video with two thousand troops, and has the command of the river La Plata, by a squadron under the command of a Captain Taylor.

UNITED STATES.—Various measures of national importance are before Congress; but none of them seem as yet to have reached maturity. The session hitherto appears to have been a quiet one. The Creek treaty business is not yet settled. The parties, it appears, are irreconcilably opposed to each other. A communication on the subject, from the President, is expected shortly. Neither have the commissioners, heretofore nominated, to meet the Congress of American nations at Panama, received a confirmation of their appointment from the Senate—A decision, however, on that subject, is expected to take place in a few days.

The Influenza is, at present, prevalent in various parts of our country, and will probably become general. In a number of instances, it is a severe disease; rarely however is it mortal; and in the great majority of cases it is scarcely more afflictive than a common cold. Of all the nations of the earth, the American people have probably the fewest causes of just complaint—O that our gratitude to God were more correspondent to the favours with which he is pleased to distinguish us!

ERRATA IN OUR LAST NUMBER.

Page 29, 1st col. 12th line from bot. dele *to*.
30, 2d do. 13th do. from top, between the words *in the*, insert *nearly*.